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HIS de Initiis Homericis pauca sunt, quæ dicenda habeam. Utilitatem enim Græca studia ab Homero auspicandi nemo dubitet, qui vel Quinctilianum legerit, vel bene noverit Homerum ipsum.

Excerpta profecto ex Poetis difficile est ita eligere, ut non potius discerpta videantur. Plerumque enim pulchritudinem suam in omni genere adjunctis loci temporisque debent; cujus vis necesse est admodum minuatur, si quando a rebus distrahantur, quæ præeunt et sequuntur: ac sæpe omnino pereat iis, quorum causa libelli istiusmodi confecti sunt, hoc est, iis, qui integri poematis argumenti plane sunt ignari. Nolui igitur committere, ut hæc initia Homerica in eodem vitio essent. Quamobrem egi, ut *similitudines* aliquas, et rerum integrarum *descriptiones* exciperem ex Iliade. Similitudines sane rei integræ non sunt partes. Varietatem et decorem conciliant, non mutantur.

Tabulæ sunt, quæ ædis parietibus adfixæ multum nitoris ornatusque addunt: locis tamen detractæ non minore cum animi oblectatione conspiciuntur. In eodem genere sunt descriptiones Episodicæ. Ex omnibus autem episodicis Iliadis descriptionibus nulla cum nostro consilio magis facere videbatur, quam Achillis clypei descriptio. Varias enim continet res integras, similitudinibus ampliores, nec cum ulla alia re Iliadis cohærentes; pulcherrime vero expressas et lætissimis imaginibus distinctas. Similitudinibus porro et clypei descriptioni adjicere visum est tertium Iliadis librum, quo continetur certamen Paridis cum Menelao, partim quod ex brevissimis est, partim quod ejus interpretatio Græca jam edita esset studio diligentiaque viri egregii, Villoisoni.

Quod ad interpretandi rationem attinet, primum satius esse duxi Homerum Græca interpretatione quam Latina explicare. Multiplex enim commodum, mea quidem sententia, præstabit Græca interpretatio. Non leve est, quod Latina versione sic supersedere possumus; et Græcis etiam Scholiis magnam in partem. Unius enim verbi compendio sæpe longa adnotatio continetur. Verbum autem aliquod poeticum cum per alterum prosaicum ejusdem linguae interpretetur tyro, cognitionem vocabulorum duplo augebit, atque adeo majores solito profectus faciet. Eadem quoque opera maturius videbit, quid differant vocabula antiquissimæ Græciæ et recentioris, ac quid poeticæ nota nomina et prosaicæ. Vim porro particularum, quæ Græco interprete aliis redduntur, discernere adsuescet. Cæterum

viris quoque doctis sæpe adjumento erit hæc Græca interpretatio ad emendandum vel defendendum editum Homeri textum, qui dicitur. Interpretatio autem *Similitudinum et Clypei descriptionis*, quæ hoc libello editur, nunc primum prodit ex MSto Barocciano 47; tertii vero Iliadis libri post Villoisonum.

In adnotatione nihil addidi Clarkianis et Ernestinis nisi quod breviter indicare posset locorum argumenta. Quantum vero ad hæc tyronibus desideretur ad justam interpretationem Homericæ dictionis et sententiarum, vel in optima Homeri editione, omnibus constat. Verum in utroque genere subsidia proculdubio abunde suppetent, cum prodierint expectatissimæ editiones Villoisoni et Heynii.

Appendicis loco addidi Platonis enarrationem loci cujusdam primo libro Iliadis collatam cum ejusdem loci triplici expositione, sc. Paraphrasi, et Metaphrasi, et Tzetzeana in versibus politicis; ut Tyronibus constaret, quot modis Homerum Græci ipsi interpretati sunt. Paraphrasin decerpsi ex Cod. Laud. 89. Metaphrasin ex Cod. Baroc. 47. Tzetzis vero locum, et cætera Tzetzeana, quæ in Appendice sequuntur, decerpsi ex quatuor Codicibus, tribus Baroccianis, 24. 131. 194. et quarto Novi Collegii, codice antiquissimo, quem Barnesius in Præfatione ad Homerum per errorem adscripsit Bibliothecæ Collegii Reginensis, quod bene monuit Wassius in margine sui exemplaris Barnesiani in Collegii Ænei Nasi Bibliotheca servati.

Vale, Lector Benevole et Erudite ; ac plura cum Tzetzeana, tum alia *Anecdota Græca*, ad rem Grammaticam et Criticam ; Chronologicam, Historicam, Ethicam ; Philosophicam ; et Theologicam pertinentia, suo loco et tempore expectes. Oxon. Aug. 1788.

INITIA HOMERICA.

Similitudinum series ex Iliade collectarum,

Z. 146—149.

Οἴη περ φυλλων γενεη, τοιηδε και ανδρων.
 Φυλλα τα μεν τ' ανεμος χαμαδις χεει, αλλα δε θ' ὕλη
 Τηλεθωσσα φυει, εαρος δ' επιγιγνεται ὥρη·
 Ὡς ανδρων γενεη, ἣ μεν φυει, ἣ δ' αποληγει.

Π. 7—10.

Τιπτε δεδακρυσαι, Πατροκλεις, ἤτε κουρη
 Νηπιη; ἥθ' αἶμα μητρι θεουσ' ανελεσθαι ανωγει,
 Εἵανου ἀπτομενη, και τ' εσσυμενην κατερυκει,
 Δακρυοεσσα δε μιν ποτιδερκεται, οφρ' ανεληται.

I. 323—327.

Ὡς δ' ορνις αωτησι νεοσσοισι προφερησι
 Μαστακ', επει κε λαβησι, κακως δ' αρα οἱ πελει αυτη·
 Ὡς και εγω πολλας μεν αὔπνους νυκτας ιαυον,
 Ηματα δ' αἵματοεντα διεπρησσον πολεμιζων,
 Ανδρασι μαρναμενος, οαρων ἐνεκα σφετεραων.

Z. 146. Hominum genus com- comparatur cum infante, quæ
 paratur cum foliis. matrem fletibus sollicitat.

Π. 7. Patroclus lacrymans

cum descriptione Achillis clypei.

Ὅποια ἢ των φυλλων φυσις, τοιαυτη και των ανθρωπων. Τα φυλλα τα μεν ὁ ανεμος χαμαι ῥιπτει· ἑτερα δὲ ἢ ὕλη ἢ ευθαλῆς βλαστανει· ἐπὶ τον του εαρος γινονται καιρον· οὕτως των ανθρωπων τα γενη ποτε μεν βλαστανει, ποτε δὲ φθειρεται.

Τι δὴ ποτε δακρυεις, ὦ Πατροκλε, καθαπερ κορη μικρα; ἥτις αἶμα τη μητρὶ ακολουθουσα ανω βαστασαι παρακελευεται, του πεπλου ἄπτομενη, και σπενδουσαν κωλυει· δακρυουσα δὲ αυτην προσβλεπει, ἕως αν αναλαβηται.

Ὡσπερ δὲ ορνις τοις ἵπτασθαι μη δυναμενοις νεοσσοις προσφερει τροφην, επειδαν λαβοι, κακως δὲ δὴ αὕτη ὑπαρχει αυτη· οὕτω καγω πολλας μεν αὔπνους νυκτας διηγον, ἡμερας δὲ αἱματωμενας διηνυον πολεμων ανδρασι, μαχομενος γυναικων ἐνεκα των ὑμετερων.

I. v. 323. Achilles Græcorum v. 327. σφετεραων] Uxorum rebus omni opera intentus comparatur cum ave pullis invigilante. Clark.

Ο. 360—364.

Τῇ ῥ' οἶγε προχέοντο φαλαγγήδον, προ δ' Ἀπολλων,
 Αἰγιδ' ἔχων ἐριτιμον· ἐρείπε δὲ τείχος Ἀχαιῶν
 ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἀγχι θάλασσης·
 Ὅστ' ἔπει οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 Ἀψ' αὐτὶς συνεχέυε ποσὶν καὶ χερσὶν, ἀθύρων.

Π. 257—265.

Οἱ δ' ἅμα Πατροκλῶ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὀφρ' ἐν Τρῶσι μέγα φρονέοντες οὔρουσαν.
 Αὐτικά δὲ σφηκεσσὶν εἰκοτὲς ἐξεχέοντο
 εἰνοδίοις, οὓς παῖδες ἐριδμῖνουςιν ἔθοντες,
 Αἰεὶ κερτομέοντες, ὁδῶ ἐπὶ οἰκί' ἔχοντας,
 Νηπιαχοί· ζύνον δὲ κακὸν πολέεσσι τιθείσι.
 Τοὺς δ' εἰ περ πάρα τις τε κίων ἀνδρῶπος ὀδίτης
 Κινήσει ἀέκων, οἱ δ' ἀλκιμον ἦτορ ἔχοντες
 Προσσωπᾶς πέτεται, καὶ ἀμύνει οἴσι τέκεσσι.

Δ. 127—131.

Οὐδὲ σέθεν, Μενελάε, θεοὶ μακάρες λελαθόντο
 Ἀθάνατοι, πρώτη δὲ Δίος θυγάτηρ ἀγέλει,

O. v. 360. Apollo, qui facile
 et nullo molimine disjecerat mu-
 rum Græcorum, comparatur cum
 infante ludicra sua opera in are-
 nis destruyente.

v. 363. Ὅστ' ἐπεὶ οὖν] Qui vi-
 delicet postquam ex arena, quam
 dixi. Clark.

Π. v. 257. Myrmidones ex na-
 vibus ruentes in Trojanos comi-

Δια ταυτης δε οὔτοι διηρχοντο φαλαγγηδον· εμπροσθεν δε ὁ Απολλων αιγιδα κατεχων την μεγαλοτιμον· κατεβαλε δε το τειχος των Ἑλληνων ευκολως λιαν, ὡς ὅτε τις κατα την ψαμμον παῖς πλησιον της θαλασσης· ὅς τις επειδαν ποιησῃ παιγνια ταις αφροσυναις, παλιν μετα ταυτα συνεχεε τοις ποσι και ταις χερσι παιζων.

Οὔτοι δε ἄμα Πατροκλῶ τῷ μεγαλοψυχῷ ὀπλισθεντες επορευοντο, ἕως εν τοις Τρωσι μεγαφρονουντες επεβησαν· Ευθεως δε σφηξιν ὅμοιοι επετιθεντο αθροον εξιουντες παροδιοις, οὓς παιδες παροξυνουσι συνηθεις, αει ερεθιζοντες, ἐπι τη ὁδῷ την οικιαν εχοντας νηπιοι· κοινον δε κακον τοις πολλοις τιθεασι. Τουτους δε ἔαν περ τις τε παρερχομενος ανθρωπος ὁδοιπορος κινήσει ακων, οὔτοι δε ισχυραν ψυχην εχοντες εις τουμπροσθεν πας πετεται και βοηθει τοις ιδιοις τεκνοις.

Ουδε σου, ω Μενελαε, οἱ θεοι οἱ μακαριοι επελαθοντο οἱ αθανατοι, πρωτη δε του Διου ἡ θυγατηρ ἡ αγγελεια,

parantur cum vespis effusis in Clark.
viatores ex domiciliis.

v. 260. εδοντες] ἐξ εδους βλαπτουντες· — τα συνηθη πραττοντες.
Ex Eustathio ad Il. i. v. 536.

Δ. v. 127. Minerva, quæ sagittam a Menelao depulerat, comparatur matri muscam a dormiente filio arcenti.

Ἦ τοι προσθεν στασα βελος εχεπευκες αμυνεν·
 Ἦ δε τοσον μεν εεργεν απο χροος, ὡς ὅτε μητηρ
 Παιδος εεργει μυιαν, ὅθ' ἡδεῖ λεζατο ὑπνω.

P. 1—6.

Ουδ' ελαθ' Ατρεος υἱόν, ἀρηΐφιλον Μενελαον,
 Πατροκλος Τρωεσσι δαμεις εν δηϊότητι.
 Βη δε δια προμαχων κεκορυθμενος αἰθοπι χαλκῳ·
 Αμφι δ' ἀρ' αὐτῷ βαιν', ὡς τις περι πορτακι μητηρ,
 Πρωτοτοκος, κινυρη, ου πριν ειδυια τοκοιο,
 Ὡς περι Πατροκλῷ βαينه ξανθος Μενελαος.

Σ. 315—322.

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 Χειρας επ' ανδροφονους θεμενος στηθεσσιν ἑταιρου,
 Πυκνα μαλα στεναχων· ὥσπερ λῖς ἡϋγενειος,
 Ὡς ῥα θ' ὑπο σκυμνους ελαφηβολος ἀρπαση ανηρ
 Ὑλης εκ πυκινης· ὁ δε τ' αχνυται ὑστερος ελθων·
 Πολλα δε τ' αγκέ' επηλθε μετ' ανερος ιχνι ερευνων,
 Ειποθεν εξευροι· μαλα γαρ δριμυς χολος αἶρει.

N. 489—495.

Αἰνειας δ' ἑτερωθεν εκεκλετο οἷς ἑταροισι,
 Δηϊφοβον τε, Παριν τ' εσορων, και Αghνορα διον,

P. v. 1. Menelaus cadaver vitulum suum circumeunte.
 Patrocli protegens comparatur v. 4. ap] ut par erat. Clark.
 cum vacca, jam primum enixa. Σ. v. 315. Achilles mortem Pa-

τις σοι εμπροσθεν στασα το βελος το πικρον αποσο-
βησεν· αυτη δε τοσουτον μεν εκωλυεν απο του σωματος,
καθαπερ μητηρ εκ παιδος κωλυει μυιαν, οτε γλυκει
κοιμηθη υπνω.

Ουκ ελαθε δε τον του Ατρεως υιον τον φιλοπολεμον
Μενελαον ο Πατροκλος υπο των Τρωων φονευθεις εν τη
μαχη. Επορευθη δε δια των προμαχων καθωπλισμενος
λαμπρω σιδηρω· περι δε δη αυτω εμαχετο ωσπερ περι
δαμαλει μητηρ πρωτοτοκος, θρηνητικη, ου προτερον επισ-
ταμενη τα του τοκου· ούτως περι τω Πατροκλω εμαχετο
ο ξανθος Μενελαος.

Δι' ολης της νυκτος τον Πατροκλον αναστεναζοντες
εθρηνηουν· εν τούτοις δε ο υιος του Πηλεως του οικτρου
εξηρχε θρηνου, τας χειρας τας ανδροφονους επιθεις τοις
στηθεσι του εταιρου, πυκνωσ λιβαν στεναζων, ωσπερ λεων
καλον γενειον εχων, ούτινος δη τους σκυμνους κυνηγος
αφαρπαση ανηρ εκ της υλης της πυκνης· ούτος δε λυπείται
υστερον ελθων· πολλας δε συνδενδριας επηλθε τα του αν-
δρος ιχνη ερευνων, ειποθεν εξευροι· μαλα γαρ δριμυς χολος
αιρει.

Ο Αινειας δε εκ του ετερου μερους παρεκβαλετο τοις αυ-
του εταιροις, τον τε Δηϊφοβον και τον Παριν εισβλεπων και

trocli deflens comparatur cum cet. Clark.

leone ob surreptos suos catulos
lugente.

Σ. v. 319. ὡς ῥα θ'] cui scili-

N. 489. Æneas copiis Troja-
nis præeuns comparatur cum ari-
ete pecudibus præeunte.

Οἱ οἱ ἄμ' ἡγεμονες Τρῶων ἔσαν· αὐταρ ἔπειτα
 Λαοὶ ἔπονθ', ὥσπερ τε μετὰ κτίλον ἔσπετο μῆλα
 Πιομέν' ἐκ βοτάνης· γανυταὶ δ' ἀρα τε φρενὰ ποίμην·
 ὣς Αἰνεΐα θυμὸς ἐνὶ στήθεσσι γεγῆθει,
 ὣς ἰδὲ λαῶν ἔθνος ἐπισπομένον ἔοι αὐτῷ.

B. 142—148.

ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὀρινε,
 Πάσι μετὰ πλῆθυν, ὅσοι οὐ βουλῆς ἐπακούσαν.
 Κινηθῇ δ' ἀγορῇ, ὥς κυματὰ μακρὰ θαλάσσης
 Ποντοῦ Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε, Νότος τε
 Ὠρὸρ' ἐπαΐξας πατρός Διὸς ἐκ νεφελῶν.
 ὣς δ' ὅτε κινήσει Ζεφύρος βαθυ ληϊόν, ἐλθὼν
 Λαβρὸς ἐπαιγίζων, ἐπὶ τ' ἡμυεὶ ἀσταχυέσσιν.

B. 455—458.

Ἡῦτε πυρ αἰδῆλον ἐπιφλέγει ἀσπετον ὕλην
 Οὐρεὸς ἐν κορυφῇ· ἑκάθεν δὲ τε φαίνεται αὐγῇ·
 ὣς τῶν ἐρχομένων, ἀπὸ χαλκοῦ θεσπεσίοιο
 Αἰγλή παμφανώσα δι' αἰθέρος οὐρανὸν ἴκε.

B. 459—466.

Τῶν δ' ὥστ' ὀρνιθῶν πετεηνῶν ἔθνεα πολλὰ,
 Χηνῶν, ἢ γερανῶν, ἢ κυκνῶν δουλιχοδείρων,
 Ἀσιῶ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,

Ibid. 492. Ἐσπετο, *sequi solent*.
 Clark.

B. v. 142. *Concionis motus
 comparatur cum fluctibus maris.*

Αγνηορα τον ενδοξον, οίτινες αυτω ὁμου ἡγεμονες των Τρωων εωρευνοντο· μετα ταυτα δε οί λαοι ηκολουθουν, ὡσπερ μετα κριον επακολουθει τα προβατα πιειν μελλοντα απο τροφης· χαιρει δε δη κατα διανοιαν ὁ ποιμην· οὕτως τῷ Αινειᾷ ἡ ψυχη εν ταις διανοιαῖς εχαιρεν, ὡς εδεασατο των λαων το πληθος ἐπακολουθουν αυτο ἑαυτῷ.

Οὕτως ειπε· τουτοις δε την ψυχην εν τοις στερνοις εταραξε, πασι τοις εν τῷ πληθει, ὅποσοι της βουλης ουχ ὑπηκουσαν. Εκινήθη δε ἡ εκκλησια, καθαπερ τα κυματα τα μεγαλα της θαλασσης του πελαγους του Ικαριου· ἄτινα δη ὅτε Ευρος και ὁ Νοτος ἐξηγειρεν εφορησας εκ του Διους του πατρος των νεφελων. Ὡσπερ δε ἡνικα κινήσει Ζεφυρος ευφορον, μεγα, σιτοφορον, χωριον επελθων, σφοδρος επικαταπνεων, επικατακλινει δε τας σταχυας.

Καθαπερ πυρ αφανιστικον καταφλεγει πολλην ὕλην του ορους εν ακρωρειαις, πορρῶθεν δε φαινεται ἡ λαμπηδων· οὕτως τουτων ερχομενων απο της πανοπλιας της θαυμαστης λαμπηδων πανταχου φαινουσα δια του αιθερος εις τον ουρανον αφικνειτο.

Τουτων δε καθαπερ ορνιθων πετομενων πληθη πολλα χηνων η γερανων η κυκνων μακροτραχηλων εν τῷ Ασιῷ λειμῶνι, του Καϊστριου πέρι τα ρειθρα. Τῇδε κακεισε

B. v. 455. *Armorum fulgor illuc gregatim convolantium motu.* Clark.

B. v. 459. *Militum undique* v. 461. *Ασιῷ εν λειμῶνι*] *Præconvenientium incessus comparatum dicit non Asiaticum, sed Asiatum sive Asii.* Clark.

Ενθα και ενθα ποτῶνται ἀγαλλομεναι πτερυγεσσι,
 Κλαγγηδὸν προκαθίζοντων, σμαραγεί δὲ τε λειμῶν.
 Ὡς τῶν ἐθνεα πολλὰ νεῶν ἀπὸ καὶ κλισιάων
 Ἐς πεδίων προχέοντο Σκαμανδρίον· αὐτὰρ ὑπὸ χθῶν
 Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

B. 467—471.

Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμοέντι
 Μυριοί, ὅσσα τε φύλλα καὶ ἀνθεὰ γίγνεται ὥρη.
 Ἡὔτε μυιαῶν ἀδινάων ἐθνεα πολλὰ,
 Αἶτε κατὰ σταθμόν ποιμνήϊον ἡλασκουσιν
 Ὀρῇ ἐν εἰαρινῇ, ὅτε τε γλαγὸς ἀγγεα δέυει.

B. 474—477.

Τοὺς δ' ὥς αἰπολία πλάτῃ αἰγῶν αἰπολοὶ ἀνδρες
 ῥεῖα διακρίνεωσιν, ἐπεὶ κε νομῷ μιγέωσιν·
 Ὡς τοὺς ἡγεμόνες διεκοσμεῖον ἐνθα καὶ ἐνθα
 Ὑσμινῆνδ' ἱεναί.

Γ. 23—29.

Ὡστε λεῶν ἐχαρῇ μεγάλῳ ἐπὶ σῶματι κυρσας,
 Εὖρων ἢ ἐλαφὸν κέραον, ἢ ἀγρίον αἶγα,
 Πειναῶν· μάλα γὰρ τε κατεσθίει, εἴπερ ἀν' αὐτὸν

B. v. 468. Militum numerus ditas pugnandi comparatur cum comparatur cum foliorum ple- muscarum circum volitantium rumque multitudine. *Clark.* murmure. *Clark.*

v. 469. Militum ardor et avi- B. v. 474. Militum exercita-

πετονται αγαλλομεναι τοις πτερυξι μετα φωνης προκα-
θεζομενων, ηχει δε ο λειμων. Ουτως τουτων τα πληθη
τα πολλα απο τε των νηων και των σκηνων εις το πε-
διον προηρχοντο το Σκαμανδριον· η δε γη καταπληξεν
ηχει υπο των ποδων αυτων τε και των ιππων.

Εστησαν δε εν λειμωني Σκαμανδριω τω τα ανθη φε-
ροντι μυριοι· οποσα φυλλα και ανθη γεννεται εν τω εαρι·
καθαπερ μυιων των αθροως πετομενων τα πληθη τα
πολλα, αιτινες κατα την επαυλιν την ποιμενικην δια-
τριβουσιν εν τη τροπη τη εαρινη, οτε το γαλα τα αγγεια
πληροι.

Τουτους δε καθαπερ ποιμνια τα μεγαλα των αιγων
οι αιγονομοι ανδρες ξαδιως διαχωριζουσιν, επεικε τη νομη
μιχθωσιν· ουτως τουτους οι ηγεμονες διετασσον τηδε κα-
κεισε εις την μαχην πορευθηναι.

Καθαπερ λεων εχαρη μεγαλου σωματος επιτυχων,
ευρηκως η ελαφον κερασφορον, η αγριον αιγα πεινων,
λιαν γαρ κατατρωγει, ειπερ αν αυτον διωκωσι ταχεις
τε κυνες, και ευθaleis νεοι. Ουτως εχαρη ο Μενελαος

tio, ordo, ac disciplina compa-
rantur cum pastorum in gregi-
bus suis dispartendis scientia.

Clark.

Γ. 23. Menelaus Paridem
conspiciens comparatur cum le-
one, præda aliqua inventa.

Σευωνται ταχέες τε κυνές, θαλέροι τ' αἰζηοί·
 ὣς εχάρη Μενελάος Αλεξάνδρον Θεοειδέα
 Οφθαλμοῖσιν ἰδὼν· φάτο γὰρ τισασθαι αλεϊτην.

Z. 508—514.

Ουδὲ Παρις δὴ θυνεν ἐν ὑψηλοῖσι δομοῖσιν·
 Ἀλλ' ὄγ', ἐπεὶ κατέδυ κλυτὰ τευχέα ποικίλα χαλκῷ,
 Σευατ' ἐπειτ' ἀνα αἶστυ, πόσι κραιπνοῖσι πεποιθώς.
 ὣς δ' ὅτε τις στατός ἵππος, ἀκοστήσας ἐπὶ φατνῇ,
 Δεσμον ἀπορῶρξας θείει πεδίοιο κροαινῶν,
 Εἰωθὼς λουεσθαι εὐρῶρειος ποταμοιο,
 Κυδιῶν· ὕψου δὲ καρῇ ἐχει, ἀμφὶ δὲ χαιταί
 Ὀμοῖς αἰῶσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 Ῥιμφα ἔγουνά φερεῖ μετὰ τ' ἠθεὰ καὶ νομόν ἵππων·
 ὣς υἱὸς Πριάμοιο Παρις κατὰ Περγᾶμου ἀκρῆς
 Τευχεσὶ παμφαινῶν, ὥστ' ἠλεκτῶρ, ἐβεβήκει
 Καρχαλῶν, ταχέες δὲ ποδὲς φέρον.

N. 136—142.

Τρῶες δὲ προτυψαν ἀολλεες, ἤρχε δ' αὖ Ἐκτώρ
 Ἀντίκρῳ μεμαῶς· ὀλοοιτροχὸς ὥς ἀπὸ πτερῆς,
 ὄντε κατὰ στεφανῆς ποταμὸς χειμαρῶσος ὡσῇ,
 Ῥῆξας ἀσπετῶ ὀμβρῶ ἀναιδέος ἐχματὰ πέτρῆς,

Z. v. 508. Paris splendidissime armatus, et ad pugnam pro-
 perans exultansque comparatur v. 510. ὁ δ' ἀγλαΐῃφι πεποι-
 cum equo bene pasto curatoque θώς] Ὁ πεποιθώς dicitur abso-

Ἀλεξάνδρον θεοεῖδῃ τοῖς ὀμμασι θεασάμενος· εἶπε γὰρ τιμωρησασθαι τὸν ἁμαρτῶλον.

Οὐδὲ ὁ Παρις ἐχρονίσεν ἐν τοῖς ὑψηλοῖς οἰκοῖς· ἀλλ' οὗτος ἐπεὶ δὴ ἐνεδύσατο τὰ ἐνδοξὰ ὄπλα τὰ πεποικιλμένα τῷ σιδήρῳ, ὥρμησε μετὰ ταῦτα κατὰ τὴν πόλιν ποσὶ τοῖς ταχεσὶ θάρρῃσας. Ὡς περ δὲ ὅτε τις ἀναπεπαυμένος ἵππος συσχεράνας ἐν φατνῇ, τὸν δεσμὸν διαρρήξας τρέχει διὰ τῆς πεδιδόδος τοῖς ποσὶ κρουνῶν, ἐνθισμένος λουεσθαι εἰς ὕδωρ ἐνρυχωροῦ ποταμοῦ γαυριῶν, ἐν ὕψει δὲ τὴν κεφαλὴν ἐχει· αἱ δὲ τριχες αὐτοῦ περὶ τοὺς ὤμους ὀρμῶσιν· οὗτος δὲ τῷ καλλεὶ τοῦ σώματος θάρρῃσας ῥάδιδως αὐτὸν τὰ γόνατα κινεῖ ἐπὶ τοὺς συνηθεῖς τοποὺς καὶ τὴν νομὴν τῶν ἵππων· οὕτως ὁ υἱὸς τοῦ Πριάμου ὁ Παρις κατὰ τῆς Περγάμου τῆς ὑψηλῆς τοῖς ὅπλοις ἀπολαμπῶν, ὥς περ ἥλιος, ἐπορεύετο χαίρων, οἱ ταχεῖς δὲ ποδὲς αὐτὸν ἐφέρον.

Οἱ Τρῶες δὲ προκατηρξάντο ἄθροοι· προηγείτο δὲ δὴ ὁ Ἐκτώρ ἐξεναντίας προθύμουμένος· ὥς λίθος στογγυλὸς ἀπὸ πέτρας, ὅντινα ἀπὸ ἐξοχῆς ὄρους ποταμὸς ὁ ἐν χεῖμωνι ῥέων ὠθήσει, ἀποτεμῶν πολλῶν ὑετῷ τῆς τραχείας τὰ ἐρείσματα πέτρας, ἀφ' ὕψους τε ἀναπηδῶν ταχέως

lute. Imperfectam autem hanc orationem suis in locis elegantissimam existimarunt veteres. Cæterum ἀνακολουθῶν tam frequens est apud omnes Græcos, impri-

mis poetas, ut id consulto, velut imitandi causa, secuti videantur; et sæpe ab interpretibus veterum scriptorum illustratum est. Clark. Ernesti.

Ἵψι τ' ἀναθρωσκων πετεται, κτυπεει δὲ θ' ὑπ' αὐτου
 Ἵλῃ· ὁ δ' ἀσφαλεως θεει ἐμπεδον, οφρ' ἀν ἱκηται
 Ἰσοπεδον, τοτε δ' ουτι κυλινδεται, ἐσσυμενος περ.

Π. 297—300.

Ὡς δ' ὅτ' ἀφ' ὑψηλης κορυφης ορεος μεγαλοιο
 Κινησει πυκινην νεφελην στεροπηγερετα Ζεϋς,
 Ἐκ τ' ἐφανον πασαι σκοπiai και πρωνες ακροι,
 Και ναπαι, ουρανοθεν δ' ἀρ' ὑπερραγη ἀσπετος αἰθῃρ.

Σ. 477—612.

Ποiei δὲ πρωτιστα σακος μεγα τε, στιβαρον τε,
 Παντοσε δαιδαλλων, περι δ' ἀντυγα βαλλε φαεινην,
 Τριπλακα, μαρμαρεην, εκ δ' ἀργυρεον τελαμωνα. 480
 Πεντε δ' ἀρ' αὐτου εσαν σακεος πτυχες· αὐταρ εν αὐτω
 Ποiei δαιδαλα πολλα ἰδυιησι πραπιδεσσιν.

Εν μεν γαιαν ετευξ', εν δ' ουρανον, εν δὲ θαλασσαν,
 Ἡλιον τ' ἀκαμαντα, σεληνην τε πληθουσαν·
 Εν δὲ τα τειρεα παντα, τα τ' ουρανος εστεφανωται,
 Πληϊάδας θ', Ἵαδας τε, το τε σθενος Ωριωνος,
 Ἀρκτον θ', ἥν και ἀμαξαν ἐπικλησιν καλεουσιν,
 Ἡ τ' αὐτου στρεφεται, και τ' Ωριωνα δοκευει·
 Οἱη δ' ἀμμορος εστι λοετρων Ωκεανοιο.

Π. v. 297. Græci, Trojanis a
 navibus depulsis, paululum respi-
 rantes comparantur cum cœli se-
 renitate post dimotas nubes.

Σ. v. 477. Achillis Clypei de-
 scriptio.

v. 486. το τε σθενος Ωκεανοιο]
 Dicitur eodem modo, quo sæpe
 βιη Ἡρακλῆει, quod παραφραστι-
 κως dicitur pro ipso Hercule.

Ern.

φερεται, κτυπει δε τε ὑπ' αὐτου ἡ ὕλη· οὗτος δὲ ἀσφαλῶς
τρεχει βεβαιῶς, ἕως ἀν παραγεννηται εἰς ὁμαλὸν τόπον·
τότε δὲ οὐδαμῶς κυλινδεται καίπερ ὄρμη πολλὴ χρωμένος.

Ὡσπερ δὲ ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρους μεγάλου κινή-
σει παχείαν νεφελὴν ὃ τὰς ἀστράπας ἐγειρῶν Ζεὺς, ἐξε-
φανήσαν δὲ πασαι αἱ σκοπῖαι καὶ αἱ ἐξοχαὶ αἱ ἀκραι,
καὶ οἱ συμφυτοὶ τοποὶ, οὐρανοῦθεν δὲ δὴ ἐξελαμψεν ὁ λαμ-
πρὸς αἰθήρ.

Ἐποιεῖ δὲ πρωτίστα ἀσπίδα μεγάλην καὶ ἰσχυράν, εἰς
πάν μέρος ποικιλλῶν αὐτήν, περὶ δὲ περιφερειαν ἐβαλλε
λαμπράν, τριπτύχον, στιλβούσαν, καὶ ἀργυροῦν ἀναφο-
ρεὰ. Πεντε δὲ δὴ αὐτῆς ἦσαν τῆς ἀσπίδος αἱ πτυγεῖς·
ἐν δὲ αὐτῇ ἐποίησε τὰ ποικιλμάτα τὰ πολλὰ ταῖς δια-
νοαῖς ταῖς ἐπιστημονικαῖς. Ἐν αὐτῇ μὲν τὴν γῆν κατε-
σκεύασε καὶ τὸν οὐρανὸν καὶ τὴν θάλασσαν, ἥλιον τε τὸν
ἀκαταπόνητον, καὶ σελήνην τὴν πλησίφαν' ἐν αὐτῇ δὲ
τὰ ἀστρά πάντα, οἷς ὁ οὐρανὸς κεκοσμηταί, τὰς Πληΐδας
καὶ τὰς Ὑάδας, καὶ τὴν δύναμιν τοῦ Ὠριωνοῦ· τὴν τε
Ἀρκτον, ἣν καὶ Ἀμαξάν τὴν ἐπικλήσιν καλοῦσιν, ἥτις ἐπὶ
τοῦ αὐτοῦ τοποῦ στρέφεται καὶ τὸν Ὠρίωνα ἐπιτῆρει.
Μονὴ δ' ἀμετοχὸς ἐστὶ τῆς καταδύσεως τοῦ Ὠκεανοῦ.

v. 488. Ἡ τ' αὐτὸν στρέφεται, ἀμμορὸς ἐστὶ &c." intelligendum
καὶ τ' Ὠρίωνα ὁκευεῖ] Linea est, non solum esse *Arcton* ex
nempe per corpus et caput *Ur-* omnibus constellationibus, quæ
sæ ducta in *Orionem* incidit. nunquam occidat, sed solum ex
Clark. constellationibus hic enumeratis.

v. 489. Fortasse per "Ὀιη δ' Clark.

Ἐν δὲ δὺω ποίησε πολεὺς μεροπῶν ἀνδρῶπων 490
 Καλῆς· ἐν τῇ μὲν ῥα γαμοὶ τ' ἔσαν, εἰλαπῖναι τε·
 Νυμφᾶς δ' ἐκ θαλαμῶν, δαΐδων ὑπολαμπομενάων,
 Ἡγίνεον ἀνα αἶστυ· πολὺς δ' ὕμεναιος ὀρωρεῖ·
 Κούροι δ' ὀρχηστήρῃς ἐδίνεον, ἐν δ' ἀρα τοῖσιν
 Αὐλοὶ, φορμιγγεῖς τε βοὴν ἔχον· αἱ δὲ γυναῖκες
 Ἰσταμεναι θαυμάζον ἐπὶ προθύροισιν ἑκάστη.
 Λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀδρῶοι· ἐνθα δὲ νεικὸς 500
 Ὠρωρεῖ· δὺο δ' ἀνδρῆς ἐνεϊκεον εἵνεκα ποινῆς
 Ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὐχετο, παντ' ἀποδοῦναι,
 Δημῶ πιφασκῶν· ὁ δ' ἀναινετο, μῆδεν ἔλεσθαι· 500
 Ἀμφῶ δ' ἴεσθην ἐπὶ ἱστορὶ πείραρ ἔλεσθαι.
 Λαοὶ δ' ἀμφοτέροισιν ἐπηπυον, ἀμφὶς ἀρωγοί·
 Κηρυκεῖς δ' ἀρα λαὸν ἐρητυον· οἱ δὲ γέροντες
 Εἶατ' ἐπὶ ξέστοισι λιδοῖς, ἱέρῳ ἐνὶ κυκλῶ·
 Σκηπτρα δὲ κηρυκῶν ἐν χερσὶ ἔχον κερυφῶνων.
 Τοῖσιν ἐπεὶ τ' ἦϊσσον, ἀμοιβῆδ' ἰδ' ἐδίκάζον.
 Κεῖτο δ' ἄρ' ἐν μεσσοῖσι δὺο χρυσοῖο τάλαντα,
 Τῷ δομέν, ὅς μετὰ τοῖσι δίκην ἰδυντάτα εἶπη.
 Τὴν δ' ἑτέρεν πολὺν ἀμφὶ δὺο στρατοὶ εἶατο λαὸν,
 Τευχεσὶ λαμπομενοί· δίχα δὲ σφίσιν ἠνδανε βούλη,
 Ἡε διαπράττειν, ἢ ἀνδὶ χα πάντα δασασθαι, 511
 Κτησιν, ὅσῃν πτολιεθρον ἐπηράτον ἐντὸς ἐργεῖ.
 Οἱ δ' οὐπω πείθοντο, λοχῶ δ' ὑπέθωρησσοντο.
 Τείχος μὲν ῥ' ἀλοχοὶ τε φίλαι, καὶ νηπία τέκνα,
 Γυατ', ἐφεσταότες, μετὰ δ' ἀνέρες, οὓς ἔχε γῆρας,
 Οἱ δ' ἴσαν· ἤρχε δ' ἀρα σφιν Ἀρῆς καὶ Παλλὰς Ἀθηνῆ,

Ἐν αὐτῇ δὲ δύο ἐποίησε πόλεις τῶν τὴν φωνὴν ἔχοντων
 μεμερισμένην ἀνθρώπων καλὰς· ἐν τῇ μιᾷ μὲν δὴ γάμοι
 ὑπῆρχον καὶ ἔορται. Νυμφὰς δὲ ἐκ τῶν θαλαμῶν,
 μετὰ λαμπάδων περιλαμψομένων, ἦγον κατὰ τὴν πό-
 λιν· πλείστη δὲ ᾠδὴ γαμηλῖος διεγείρετο· οἱ νεοὶ δὲ οἱ
 ὀρχησται ἀνεστρέφοντο· ἐν δὲ δὴ τοῦτοις αὐλοὶ καὶ φορμιγ-
 γες βοὴν ἀπέτελουν· αἱ δὲ γυναῖκες ἵσταμεναι ἐθαύμαζον
 ἐμπροσθεν τῶν θυρῶν ἕκαστη. Οἱ λαοὶ δὲ ἐν τῇ ἀγορᾷ
 ἦσαν ὁμοῦ συνηγμένοι· ἐκείσε δὲ φιλονεικία διεγχεύετο.
 δύο δὲ ἄνδρες ἐφιλονεικοῦν ἕνεκα τιμωρίας ἀνδρὸς ἀπο-
 θανόντος· ὁ μὲν εἰς διεβεβαίουτο, πάντα ἀποδοῦναι τῷ
 πληθεὶ ἐμφανίζων· ὁ δὲ ἕτερος ἀπῆρνεῖτο μὴδὲν λαβεῖν·
 ἀμφοτέροι δὲ ἐπορεύοντο ἐπὶ κριτῇ περὶ λαβεῖν τῆς δι-
 κῆς. Οἱ λαοὶ δὲ ἀμφοτέροις ἐπέβων ἑκάτερον οἱ βοηθοί·
 οἱ κυρυκεὶς δὲ δὴ τὸν λαὸν κατείχον· οἱ δὲ γέροντες ἐκα-
 θήντο ἐπὶ εὐξέστοις λίθοις ἐν τῷ μεγίστῳ δικαστηρίῳ· τὰς
 ῥάβδους δὲ τῶν κηρυκῶν ἐν ταῖς χερσὶ κατείχον τῶν με-
 γαλοφώνων. Τοῦτοις μετὰ ταῦτα κατεσιγαζόν, κατὰ
 ἐναλλαγὴν δὲ ἐδικάζον. Ἐκεῖ τότε δὴ ἐν τοῖς μέσοις αὐ-
 τῶν δύο χρυσοῦ ταλάντα, τούτῳ δοθῆναι, ὅς ἐν αὐτοῖς
 τὴν δικὴν ὀρθότατα εἴπῃ. Τὴν δὲ ἕτεραν πόλιν δύο
 στρατεύματα περικαθῆντο τῶν λαῶν, τοῖς ὅπλοις ἀ-
 στραπτόντα· διχῶς δὲ αὐτοῖς ἤρρεσεν ἡ βουλὴ, ἢ ἐκπορθεῖν
 τὴν πόλιν, ἢ διχῶς πάντα ἀπομερισθῆναι τὴν κτήσιν,
 ὅσῃν ἡ πόλις ἐπεραστὸν ἐντὸς κατείχεν. Οὗτοι δὲ οὐπω
 ἐπείθοντο, εἰς ἐνεδρὰν δὲ καθῶπλιζόντο. Καὶ τὸ τεῖχος
 μὲν δὴ αἱ γυναῖκες φίλαι καὶ τὰ νηπία τέκνα, ἐφυλάτ-
 του ἐφεστώτες, μετὰ τῶν ἀνδρῶν, οὓς κατείχε τὸ γῆρας.
 Οὗτοι δὲ ἐπορεύοντο· προηγείτο δὲ δὴ αὐτῶν ὁ Ἀρῆς καὶ

Αμφω χρυσειω, χρυσεια δὲ εἴματα ἔσθην,
 Καλῶ καὶ μεγαλῶ συν τευχέσιν, ὥς τε θεῶ περ,
 Αμφὶς ἀριζήλω· λαοὶ δ' ὑπολίζονες ἦσαν.
 Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σφίσιν εἴκε λοχῆσαι. 520
 Ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἐν παντεσσι βοτοῖσιν,
 Ἐνθ' ἀρα τοὶ γ' ἵζοντ', εἰλυμένοι αἰδοπι χαλκῷ.
 Τοῖσι δ' ἐπεὶ τ' ἀπανευθε δύω σκοποὶ εἶατο λαῶν,
 Δεγμένοι, ὅπποτε μῆλα ἰδοῖατο καὶ ἑλίκας βούς.
 Οἱ δὲ ταχὰ προγενοντο, δύω δ' ἅμ' ἔποντο νομῆες,
 Τερπομένοι συριγῆσι· δολὸν δ' οὐτι προνοήσαν.
 Οἱ μὲν τὰ προΐδοντες ἐπεδράμον, ὥκα δ' ἐπειτα
 Ταμνοντ' ἀμφὶ βῶν ἀγελας καὶ πῶεα καλὰ
 Ἀργεννῶν οἶων, κτεῖνον δ' ἐπὶ μῆλοβοτήρας.
 Οἱ δ' ὥς οὖν ἐπυθοντο πολὺν κελαδὸν παρὰ βούσιν, 530
 Ἴραων προπαροῖθε καθήμεναι, αὐτὶκ' ἐφ' ἵππων
 Βάντες αερίποδων μετεκίαθον· αἶψα δ' ἴκοντο.
 Στησαμένοι δ' ἐμαχοντο μάχην ποταμοῖο παρ' ὀχθῆας,
 Βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχειρήσιν·
 Ἐν δ' Ἐρις, ἐν δὲ Κυδοῖμος ὀμίλεον, ἐν δ' ὅλη Κηρ,
 Ἄλλον ζῶον ἐχούσα νεοῦτατον, ἄλλον αὐτόν·
 Ἄλλον τεθνεῖωτα κατὰ μοῖον ἔλκε ποδοῖιν.
 Εἶμα δ' ἐχ' ἀμφ' ὤμοισι δαφοίνεον αἵματι φῶτων·
 Ὀμίλευν δ' ὥστε ζῶει βροτοί, ἦδ' ἐμάχοντο,
 Νεκροὺς τ' ἀλλήλων ἐρυσιν κατὰ τεθνεῖωτας. 540

V. 530. οὐν] Non hic vacat præcessit, v. 527. Οἱ μὲν τὰ προΐ-
 istud οὐν, sed vim habet in con- δόντες ἐπιδράμον &c. Clark.
 nectenda sententia cum eo quod

ἡ πολεμικὴ Ἀθῆνη, ἀμφοτέροι κεχρυσωμένοι, χρυσὰ δὲ ἱμάτια περιβεβλημένοι ἦσαν, καλοὶ καὶ μεγάλοι συν τοῖς ὅπλοις, ὥσπερ θεοὶ, χωρὶς ἀριζήλοι· οἱ λαοὶ δὲ ἐλαττονες ἦσαν. Οὗτοι δὲ ὅτε δὴ παρεγενοντο, ὅπου αὐτοῖς ἐνεχώρει ἐνεδρευσαι, ἐν ποταμῷ, ὅπου ποτισμὸς ἦν πασι τοῖς βοσκημασιν, ἐκεῖ δὴ αὐτοὶ ἐκαθεζόντο, κεκαλυμμένοι λαμπρῷ σιδήρῳ. Τούτοις δὲ μετὰ ταῦτα πορρῶθεν δύο κατασκοποὶ ἐκαθῆντο τῶν λαῶν, ἐκδεχόμενοι, ὅποτε τὰ προβατὰ ἰδῶσι, καὶ τὰς ἐλικοειδῆ κεράτα ἐχούσας βούς. Οὗτοι δὲ ταχέως παρεγενοντο· δύο δὲ ὅμου ἐπηκολούθουν ποιμένες τέρπομενοι τοῖς αὐλοῖς· τὴν δὲ ἐνεδρὰν οὐδαμῶς προεγνώσαν. Οὗτοι μὲν ταῦτα προΐδοντες ἐπεδράμον· ταχέως δὲ μετὰ ταῦτα ἐχωρίζον περὶ τὰς τῶν βῶν ἀγέλας καὶ ποιμνία τὰ καλλίστα τῶν λευκῶν προβατῶν, ἀπεκτείνον δὲ τοὺς νομέας. Οὗτοι δὲ ὥς ἤκουσαν οὖν τοῦ πολὺν θορυβὸν παρὰ τοῖς βουσι ἐκκλησίῳν ἐμπροσθεν καθήμενοι, εὐθύς ἐπὶ τῶν ἵππων ἀναβάντες τῶν αεροποδῶν ἐπετρέχον· ταχέως δὲ ἤλθον. Συστάντες δὲ εἰς μάχην ἐπολεμοῦν τοῦ ποταμοῦ παρὰ τὰς οχθὰς, ἐτίτρωσκον δὲ ἀλλήλους σιδηροῖς δόρασιν. Ἐν δὲ Φιλονεικίᾳ, καὶ Ταραχῇ συνανέστρεφοντο, ἐν δὲ ὀλεθρία Μοῖρα, ἄλλον ζῶντα κατεχούσα νεοτρωτὸν, ἄλλον ἀτρωτὸν, ἄλλον ἀποθάνοντα κατὰ τὴν μάχην ἐσῦρεν ἐκ τῶν ποδῶν. Ἰμάτιον δὲ εἶχε περὶ τοῖς ὤμοις ἐρυθρὸν τῷ αἵματι τῶν ἀνδρῶν· ἀνέστρεφοντο δὲ ὥσπερ ζῶντες ἀνθρώποι καὶ ἐμάχοντο· τοὺς νεκροὺς ἀλλήλων εἰλκὸν ἀποκτείνοντους.

Ἐν δ' ἐτίθει νειον μαλακην, πειραιν αρουραν,
 Ευρειαν, τριπολον· πολλοὶ δ' αροτῆρες ἐν αὐτῇ
 Ζευγεα δινευοντες ἐλαστρεον ἐνθα καὶ ἐνθα·
 Οἱ δ' ὅποτε στρεψαντες, ἰκοῖατο τέλσον αρουρης,
 Τοῖσι δ' ἐπεῖτ' ἐν χερσὶ δεῦπας μελιηδέος οἶνου
 Δοσκεν ἀνὴρ ἐπιων· τοὶ δὲ στρεψασκον αὐ' οἴκους,
 Ἰεμενοὶ νειοιο βαθείης τέλσον ἰκεσθαι·
 Ἥ δὲ μελαινέτ' ὀπισθεν, ἀρηρομένη δὲ ἐώκει.
 Χρυσεὴν περ εἴσασ· τὸ δὲ περὶ θαυμ' ἐτετυκτο.

Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἐνθα δ' ἐρίδοι 550
 Ἡμῶν, ὀξείας δρεπανας ἐν χερσὶν ἐχοντες,
 Δραγμάτα δ' ἀλλὰ μετ' οἴκον ἐπητρίμα πιπτον ἐραζε·
 Ἀλλὰ δ' ἀμαλλοδέτῃρες ἐν ἐλλεδανοῖσι δέοντο.
 Τρεῖς δ' ἄρ' ἀμαλλοδέτῃρες ἐφῆστασαν· αὐτὰρ ὀπίσθῃ
 Παιδὲς δραγμαυοντες, ἐν ἀγκαλίδεσσι φεροντες,
 Ἀσπερχες παρέχον. Βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 Σκηπτρον ἐχὼν ἔστηκε ἐπ' οἴκου γηθοσύνος κῆρ.
 Κηρυκεὶ δ' ἀπανεύθην ὑπὸ δρυὶ δαίτα πενοντο·
 Βουν δ' ἱερεύσαντες μέγαν, ἀμφέπον· αἱ δὲ γυναῖκες
 Δειπνον ἐρίδοισιν, λευκ' ἀλφίτα πολλὰ παλυνον. 560

Ἐν δ' ἐτίθει σταφυλῇσι μέγα βριθούσαν ἀλῶν,
 Καλὴν, χρυσεὴν· μελάνες δ' ἀνα βοτρυες ἦσαν·
 Ἔστηκε δὲ καμάξι διαμπερές ἀργυρεῇσιν.
 Ἀμφὶ δὲ, κυανέην καπέτον, περὶ δ' ἔρκος ἐλάσσει
 Κασσιτέρου. Μία δ' οἷα ἀταρπίτος ἦεν ἐπ' αὐτήν,
 Τῇ νίσσοντο φορῆς, ὅτε τρυγῶεν ἀλῶν.
 Παρθενικαὶ δὲ καὶ ἡῖθεοι ἀτάλα φρονεοντες

Ενετιθῆι δὲ γῆν ἀπαλὴν, λιπαρογυῖον χωρὰν, εὐρείαν, τρεῖς ἡροτριάσμενῃ· πολλοὶ δὲ αἰροτῆρες ἐν αὐτῇ τὰ ζεύγη συστρεφόντες ἡλαυνον ὥδε κακείσε. Οὗτοι δὲ ἥνικα στρεψάντες παρεγενοντο εἰς τὸ τέλος τῆς αἰουρῆς, τούτοις δὲ μετὰ ταῦτα ἐν ταῖς χερσὶ ποτηρίον γλυκεὸς οἶνου ἐδίδου ἀνὴρ ἐπερχομένος· οὗτοι δὲ ἀνέστρεφοντο ἀνα τοὺς αὐλακάς, προθύμουμενοι εἰς τὸ τῆς αἰουρῆς τῆς εὐγείου πέρας ἀφικεσθαι. Αὕτῃ δὲ βαθεῖα ἐγίνετο ὀπισθεν, ἡροτριάσμενῃ δὲ εἰκαζέτο, χρύση καὶ περ ὑπαρχούσα. τούτῳ δὲ περισσῶς θαῦμα ἐγίνετο.

Ἐκεῖ ἐνετιθῆι χωρίον εὐγείον σιτοφορὸν· ἐκεῖ δὲ γεωργοὶ ἐθερίζον, ἡκουημένας δρεπάνους ἐν ταῖς χερσὶ κατέχοντες· τὰ δραγμάτα δὲ ἀλλὰ μὲν πρὸς τὴν αὐλακὰ ἐπητρίμα ἐπιπτον ἐπὶ τῆς γῆς, ἕτερα δὲ οἱ δραγματοδεταὶ ἐν δεσμοῖς ἐδεσμουν· τρεῖς δὲ δραγματοδεταὶ ἐφῆσθηκεισαν· ὀπισθεν δὲ παῖδες δραγμάτα συναγοντες, καὶ ἐν ταῖς ἀγκάλαις φέροντες, ἀδιαλείπτως ἐδίδουν· ὁ δεσποτὴς δὲ ἐν τούτοις μετὰ σιωπῆς ῥάβδον κατέχων εἵστηκε ἐπὶ τῆς αὐλακὸς χαίρων τῇ ψυχῇ· οἱ κῆρυκες δὲ πορῶντες ὑποκατὰ τῆς δρυὸς εὐωχίαν ἐποιοῦν· βουν δὲ θύσαντες μεγάλαν, περὶ αὐτὸν ἡσχολοῦντο· αἱ δὲ γυναῖκες δεῖπνον τοῖς ἐργαταῖς ἐποιοῦν, καὶ λευκὰ ἀλευρά πολλὰ ἐβρέχον.

Ἐκεῖ ἐνετιθῆι δὲ σταφυλαὶς μεγαλῶς βαρούμενῃ ἀμπέλων καλὴν κεχρυσωμένην· μελάνες δὲ οἱ βότρυες ἦσαν· εἵστηκε δὲ χαράκωμασι διόλου ἀργυροῖς. Περὶ δὲ ἐθήκε βαθεῖαν τάφρον· περὶ δὲ τείχιον ἐβάλλεν ἀπὸ κασσίου· μία δὲ μονὴ ὁδὸς ὑπῆρχεν ἐπ' αὐτὴν, ἐν ταύτῃ ἐπορεύοντο οἱ καρποφοροὶ, ὅτε ἐτρυγῶν τὴν ἀμπέλων. Παρθενοὶ δὲ καὶ ἀγάμοι νηπία φρονούντες ἐν πλεκτοῖς

Πλεκτοῖς ἐν ταλαροῖσι φέρον μελιηδεά καρπον.

Τοῖσιν δ' ἐν μεσσοῖσι παῖς φορμιγγι λιγυῇ

Ἰμεροεν κίθαριζε· λινον δ' ὑπο καλον αἶδε 570

Λεπταλὴ φωνή· τοι δὲ ῥησσόντες ὁμάρτη,

Μολπή τ' ὕμῳ τε, ποσὶ σκαιρόντες ἔποντο.

Ἐν δ' ἀγγελὴν ποιήσῃ βῶν ὀρθοκραίρων·

Αἶ δὲ βοῆς χρυσοῖο τέτευχατο κασσιτέρου τε,

Μυκηθμῷ δ' ἀπὸ κοπρῶ ἐπεσσεύοντο νομονδε,

Παρ ποταμὸν κελαδόντα, περὶ ῥοδανὸν δονακῆα.

Χρυσεῖοι δὲ νομῆες ἀμ' ἐστιχῶντο βοῆσσι,

Τέσσαρες, ἐννεα δὲ σφί κύνες ποδάς ἀργοὶ ἔποντο·

Σμερδαλέω δὲ λεόντε δὴ ἐν πρώτῃσι βοῆσσι,

Ταυρὸν ἐρυγμῆλον ἐχέτην· ὁ δὲ, μακρὰ μεμυκώς 580

ἔλκετο· τὸν δὲ κύνες μετεκίαδον ἠδ' αἰζοί.

Τῷ μὲν ἀναρῶντι βοὸς μεγαλοῖο βοεῖν,

Ἐγκατὰ καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες

Αὐτῷ ἐνδίσσαν, ταχέας κύνες ὀτρύνοντες.

Οἱ δ' ἦτοι δακνεῖν μὲν ἀπετρωπῶντο λεόντων,

Ἰσταμένοι δὲ μάλ' ἐγγυς ὕλακτεον, ἐκ τ' ἀλεόντο.

Ἐν δὲ νόμον ποιήσῃ περικλυτὸς Ἀμφίγυης

Ἐν καλῇ βῆσσει μέγαν οἶον ἀργενναῶν,

Σταθμούς τε, κλισίας τε, κατήρεφας ἰδὲ σηκούς.

Ἐν δὲ χορὸν ποικίλλε περικλυτὸς Ἀμφίγυης, 590

Τῷ κέλον, οἶον ποτ' ἐνὶ Κνωσσῷ εὐρεῖν

Δαίδαλος ἡσκήσεν καλλιπλοκάμῳ Ἀριάδῃ.

V. 570.] Λινον δ' ὑπο καλον bat. Quomodo enim [si Linum
αἶδε] Chordaque eleganter succine- dixisset Poeta] in scuto depingi

καλαθίσκοις εκομίζον τον μελιηδεα καρπον. Εν τουτοις δε μεσοις παις κίθαρα ἡδυτάτη ἐπιθυμητικον ἐκιδάριζε· λινον δε καλλιστον ὑπεψάλλε λεπτοτάτη φωνή· οὔτοι δε κροτούντες ακολουθῶς ᾠδῇ και συριγμῷ τοις ποσὶ σκιρτώντες ἠκολούθουν.

Εν δε ἀγέλην ἐποίησε βων ὀρθα κέρατα ἐχόντων· αἱ δε βοες ἐκ χρυσοῦ κατεσκευασθήσαν και ἐκ κασσιτήρου, μυκηθμῷ δε ἀπο του βοοστασίου ἐφωρμων ἐπὶ την νομην παρα ποταμον ἠχουντα, παρὰ ῥοδανον τον καλαμῶδη. Κεχρυσωμενοι δε οἱ βοσκοὶ ὁμοῦ ἐπηκολούθουν ταις βουσι τεσσαρες, ἐννέα δε ἐν αυτοις κυνες τους ποδας λευκοὶ ἠκολούθουν· καταπληκτικοὶ δε λεοντες δυο ἐν ταις προαγουσαις βουσι ταυρον μεγαλοφωνον κατειχον· οὗτος δε μεγαλα μυκῶμενος εἴλκετο· τουτον δε κυνες ἐπιδιώκον και νεωτεροὶ. Οὔτοι μὲν ἀνασχισαντες βοας του μεγαλου το δερμα, τα ἐγκατα και το μελαν αἷμα ἀθροῶς ἠσθιον· οἱ δε βοσκοὶ ὥς ετυχον, ἐπεβαλλον, τους ταχείς κυνας παρορμῶντες. Οὔτοι δε δακειν μὲν ἀπετρεποντο ἀπο των λεοντων, ἵσταμενοι δε λιαν ἐγγυς ὕλακτουν και ἐξεκλινον.

Εν δε και νομην ἐποίησεν ὁ περιδοξὸς ἀμφοτερωθεν χωλός, ἐν καλῇ κοιλαδὶ μεγαλήν προβατων λευκῶν, ἐπαυλεις τε και σκηνας ἐστεγασμενας και περιβολους.

Εν δε και χορου τυπον ἐποικίλλεν ὁ περιδοξὸς ἀμφοτεροχῶλος, τουτῷ ὁμοιον ὅποιον ποτε ἐν τῇ κνωστῇ τῇ πλάτειᾳ ὁ δαίδαλος κατασκεύασε τῇ εὐμορφοτριχῇ

potuit, quem caneret? Clark. sibilo. Ern.

Mox iūgmō melius strepitu quam

Ἐνθα μὲν ἡῖθεοι καὶ παρθένοι ἀλφεισιβοῖαι
 Ὠρχευντ', ἀλλήλων ἐπὶ καρπῷ χειρὸς ἐχόντες.
 Τῶν δ' αἶ μὲν λεπτάς οἶονας ἔχον· οἱ δὲ χιτῶνας
 Εἶατο εὐνήτους, ἥκα στιλβοντας ἐλαίῳ·
 Καὶ ῥ' αἶ μὲν καλάς στεφάνας ἔχον· οἱ δὲ μαχαιρὰς
 Εἶχον χρυσεῖας ἐξ ἀργυρέων τελαμώνων.
 Οἱ δ' ὅτε μὲν θρεξάσκον ἐπισταμενοῖσι ποδέσσι
 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἀρμενον ἐν παλαμῆσιν
 Ἐζόμενος κέραμευς πειρησεται αἰκεῖ θήσιν·
 Ἀλλοτὲ δ' αὖ θρεξάσκον ἐπὶ στιχὰς ἀλλήλοισι.
 Πολλοὺς δ' ἡμεροεντὰ χορὸν περιῖσταθ' ὄμιλος
 Τερπομενοί. Δοίῳ δὲ κυβιστήτηρὲ κατ' αὐτοὺς
 Μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσσοις.
 Ἐν δ' ἐτιθεῖ ποταμοῖο μέγα σθένος Ὠκεανοῖο,
 Ἀντυγα παρ' πυμάτην σάκεος πύκα ποιήτοιο.

Αριαδνῇ. Ἐκεῖ μὲν οἱ ἀκμαζόντες καὶ παρθένοι ἀλφεσιβοῖαι ὠρχοῦντο, ἀλλήλων ἐπὶ τῷ καρπῷ τὰς χεῖρας κρατοῦντες· τούτων δὲ αἱ μὲν λεπτὰ ἱμάτια ἐφοροῦν· οὗτοι δὲ χιτῶνας ἐνεδεδυντο εὐνεησμένους ἡρεμὰ στιλβοντας ὥς ἐλαιον. Καὶ δὴ αἱ μὲν καλλίστας τε στεφάνους κατέιχον, οἱ δὲ μαχαίρας ἐκρατοῦν χρύσας, ἐξ ἀργυρῶν ἀναφορέων. Οὗτοι δὲ ποτὲ μὲν ἐν κυκλῷ ἐτρέχον τοῖς ἐπιστημονικοῖς ποσὶ εὐκολῶς λῖαν, ὥσπερ ὅτε τις τροχὸν ἡρμωσμένον ἐν ταῖς παλαμαῖς καθεζόμενος κεράμευς πείραν ποιοῦμενος ὅταν ἐθέλῃ. Ἀλλοτὲ δὴ ἐτρέχον κατὰ τάξιν ἐπὶ ἀλλήλοις, πολὺ δὲ ἐπιθυμητὸν χορὸν περιῦστατο πλῆθος τέρψομενοι· δύο δὲ ὀρχηστὰι ἐπ' αὐτοὺς τῆς ᾠδῆς ἀρχὴν ποιοῦμενοι ἐστρέφοντο κατὰ τὸ μέσον. Ἐν δὲ ἐτιθεῖ τοῦ ποταμοῦ μεγάλῃν δυνάμιν τοῦ ὠκεανοῦ τὴν περιφέρειαν περὶ τὴν ἐσχατὴν τῆς ἀσπίδος τῆς ἐπιμελῶς κατεσκευασμένης.

I L I A D I S

LIBER TERTIUS

CUM METAPHRASI GRÆCA.

ΕΠΙΓΡΑΦΑΙ.

Ὅρκοι· Τειχοσκοπία. Μονομαχία Ἀλεξάνδρου καὶ Με-
νελάου.

ΑΛΛΩΣ.

Γαμμα δ' ἀρ' ἀμφ' Ἑλένης οἰοῖς μοῖθος ἐστὶν ἀκοίταις.

ΑΥΤΑΡ ἐπεὶ κοσμηθέν ἅμ' ἡγεμονεσσὶν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ', ἐνοπῇ τ' ἴσαν, ὀρνίθες ὥς·
Ἡῦτε περ κλαγγῇ γερανῶν πέλει συρανοῖσι προ,
Αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀδεσφάτον ὀμβρον,
Κλαγγῇ ταιγε πέτονται ἐπ' Ὠκεανοῖο ῥοαῶν, 5
Ἀνδράσι Πυγμαῖοισι φόνον καὶ κῆρα φερουσά·
Ἡερῖαι δ' ἀρὰ ταιγε κακῇ ἐρίδᾳ προφέρονται.
Οἳ δ' ἀρ' ἴσαν σιγῇ μένεα πνέοντες Ἀχαιοί,
Ὡς θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Adnotatio Clarkii et Ernesti.

Ver. 2. Τρῶες μὲν κλαγγῇ] Οὐ
γὰρ πάντων ἦεν ὁμός θροος, οὐδ'
ἡ γῆρυς, Ἀλλὰ γλωσσ' ἐμεμκτο,
πολυκλήτοι δ' ἔσαν ἄνδρες. Δ. 437.
Vide infra ad ver. 8.

Ibid. ὀρνίθες ὥς] Potuisset et
hic et alibi dicere, ὥς ὀρνίθες.
Sed altera illa verborum posi-
tio majorem habet emphasin
Vide Δ. 482. Clark.

V. 3. Ἡῦτε περ κλαγγῇ γερα-
νῶν] Φῶναι παμμιγείς· Dionys.
Halicarn. περὶ τῆς Ὀμήρου ποιη-
σεως, §. 10. — Quales sub nubibus
atris Strymoniae dant signa grues,
atque athera tranant, Cum sonitu,
fugiuntque Notos clamore secundo.
Æn. X. 264.

Ver. 4. ἐπεὶ οὖν χειμῶνα φύ-
γον] — Arcs, ubi frigidus an-

M E T A P H R A S I S

P R O S A I C A

TERTII ILIADIS LIBRI.

ΕΠΕΙΔΗ δὲ διεταχθήσαν ἅμα τοῖς ἡγεμοσιν ἑκα-
στοι, οἱ Τρῶες μὲν ἐν ἀσημῷ φωνῇ ἐπορευοντο, ὥσπερ
ορνιθες· καθάπερ ἡ βοῇ των γερανῶν γίνεται προ τοῦ
ουρανοῦ, αἵτινες ἐπειδὴ οὖν τον χειμῶνα ἐφυγον καὶ τον
πολὺν ἕτερον, μετὰ κραυγῆς αὐταὶ πετονται ἐπὶ των τοῦ
Ὠκεανοῦ ῥευμάτων, (5) ἀνδράσι τοῖς πηχυαίοις θάνατον
φερουσαι· ὀρθρῖναι δὲ δὴ αὐταὶ κακὴν φιλονεικίαν προ-
βαλλονται. οἱ δὲ ἐπορευοντο μετὰ σιωπῆς δυνάμεις πνεοντες
οἱ Ἕλληνες ἐν τῇ ψυχῇ προθυμουμενοὶ βοηθεῖν ἀλλήλοις.

Adnotatio.

nus Trans pontum fugat, et ter-
ris immittit apricis. Æn. VI.

Hunc locum tractat Strabo I. p.
60. Ernest.

311.

Ver. 8. Οἱ δ' ἄρ' ἴσαν σιγῇ]

V. 5. πετονται ἐπ' Ὠκεανοῖο] “Sed enim Achæos Homerus
Oceanī amnes. Georgic. IV. 233.

“ pugnam indipisci ait, non fidi-

V. 6. Ἀνδράσι Πηγμαίοισι φο-
νον καὶ κῆρα φερουσαι] Ἔστι δὲ
ἐθνὸς γεωργικόν, ἀνδρῶπον μι-
κρῶν, κατοικοῦντων εἰς τὰ ἀνωτάτω
μερῇ τῆς Αἰγυπτιακῆς γῆς, πλη-
σιον τοῦ Ὠκεανοῦ, ὅπερ πολεμεῖται
γερανοῖς (φασὶ) βλαπτουσὶς ἀν-
των τὰ σπέρματα, καὶ λιμὸν ποι-
ουσὶς τῇ χωρᾷ. Schol. Clark.

“ cularum tibiærumque concen-
“ tu, sed mentium animorumque
“ conspiratu tacito nitibundos: Οἱ
“ δ' ἄρ' ἴσαν σιγῇ μενεα πνειοντες
“ Ἀχαιοὶ, Ἐν θυμῷ μεμαωτες, &c.”
Gell. lib 1. cap. 11.

V. 9. μεμαωτες] Vide Primam
hujus Προπαρασκευῆς Partem.
B.

Εὐτ' ὄρεος κορυφῇσι Νότος κατεχευεν ὀμιχλὴν, 10
 Ποιμεσιν οὐτι φίλην, κλεπτῇ δὲ τε νυκτὸς ἀμείνω,
 Τόσσον τις τ' ἐπὶ λείψσει, ὅσον τ' ἐπὶ λαῶν ἦσιν·
 Ὡς ἀρὰ τῶν ὑποπόσσι κονίσσαλος ὠρνυτ' ἀέλλης
 Ἐρχομένων· μάλα δ' ὦκα διεπρησσὼν πεδίον.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρῶσιν μὲν προμαχίζεν Ἀλεξάνδρος θεοειδής,
 Παρδάλεην ὠμοῖσιν ἐχὼν καὶ καμπυλὰ τοῖχα,
 Καὶ ξίφος· αὐτὰρ ὁ δούρε' ὄνυχα κεκορυθμένα χαλκῷ
 Παλλῶν, Ἀργείων προκαλίζετο πάντας ἀρίστους,
 Ἀντιβίον μαχεσάσθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηΐφίλος Μενελάος
 Ἐρχόμενον προπαροίθεν ὄμιλου, μακρὰ βιβῶντα,
 Ὅσπερ λέων ἐχάρη μεγαλῶ ἐπὶ σωματι κυρσας,
 Εὐρών ἢ ἐλάφον κέραον, ἢ ἀγρίον αἶγα,
 Πείνων· μάλα γὰρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25

Adnotatio.

V. 11. κλεπτῇ δὲ τε νυκτὸς ἀμείνω] nequitiae sibi conscium: cujus
Ovium scilicet *prædatoribus* ne- solius tamen causa bellum es-
 bula, quam ipsa nox commodior. set susceptum; fortissimos statim

V. 16. θεοειδής] Specie ac pulchritudine *corporis*, non vir-
 tutibus, insignis. etiam prius quam *Hector* se os-
 tenderet, provocantem ad certa-

V. 18. δούρι ὄνυχα κεκορυθμένα χαλκῷ] Duo forte gerebat — *præ-*
fixa hastilia ferro. Æn. XII. 488. tanderet, provocantem ad certa-

V. 19. προκαλίζετο πάντας ἀρίστους] Pulcherrime describit
 poeta virum non prorsus igna- Ver. 22. μακρὰ βιβῶντα] Pes-
 vum, nec tamen fortem satis; sime hæc verba vertit *Barnesius*,
longe gradientem. Quæ verba

(10) Καθ'απερ δὴ ἐν τῇ κορυφῇ τοῦ ὄρους ὁ Νότος τὴν ὀμιχλὴν κατέχυσε, τοῖς ποιμέσι οὐδαμῶς προσφίλη, τῷ κλεπτῇ δὲ τῆς νυκτὸς κρείσσονα, καὶ τοσοῦτον τις ἐφορᾷ, ἐφ' ὅσον λίθον ἀφίησι· οὕτω δὴ ὑπο τῶν ποδῶν τούτων κονιορτός διηγειρετο ἀελλωδῆς πορευομένων· λίαν δὲ ταχέως δια τοῦ πεδίου διηρχόντο. (15) Οὗτοι δὲ ἥνικα ἐγγυς δὴ ἐγενοντο ἀλλήλοις ἐπιόντες, τοῖς Τρῶσι μὲν προμαχος ἦν Ἀλεξάνδρος ὁ τοῖς θεοῖς ὅμοιος, παρδαλοῦ δερμα ἐν τοῖς ὤμοισιν αὐτοῦ κατέχων καὶ τὰ ἐπικαμπητόξα, καὶ σπᾶσθην δέ· οὗτος δὲ δύο δόρατα ἐστομωμένα σιδηρῷ σείων, τῶν Ἑλλήνων προεκαλείτο πάντας τοὺς ἀριστοὺς (20) ἐξ ἐναντίας πολεμεῖν ἐν τῇ φοβερᾷ μάχῃ. Τούτον δὲ ἥνικα ἐγνώ ὁ φιλοπολεμὸς Μενελαὸς, πορευόμενον ἐμπροσθεν τοῦ πληθους, μεγαλῶς προφαίνοντα, καθ'απερ λέων ἐχαρῇ μεγάλου σώματος ἐπιτυχών, εὖρηκως ἢ ἐλαφὸν κερᾶσφορον, ἢ καὶ αἶγα ἀγρίον, (25) πεινῶν· (λίαν γὰρ κατατρῶγει, κἄνπερ αὐτὸν

Adnotatio.

apud Virgilium, *Æn.* X. 572. *Atque illi longe gradientem et dira frementem, non magnis incedentem passibus, sed e longinquo venientem significant.*

V. 23. Ὡστε λέων ἐχαρῇ, &c.] *Impastus stabula alta leo ceu sæpe peragrans, (Suadet enim vesana fames,) si forte fugacem Conspexit capream, aut surgentem in cornua cervum, Gaudet hians immane, comasque arrexit, et hæret Visceribus super accumbens; lavit*

improba teler Ora cruor. Æn. X. 723.

V. 23, 24, 25. Κυρσας, Εὐρών—Πεινῶν] Non sine artificio ἀσυνδέτως ponuntur tria hæc participia, (præterquam quod pedibus dactylicis versus iste, ὥστε λέων ἐχαρῇ μεγάλῳ ἐπὶ σώματι κυρσας; totus incedit;) συνεπιτρέχοντός οἱον τοῦ ποιητοῦ τῇ σπουδῇ τοῦ λεόντος· ut ex Eustathio, p. 299. l. 4. recte annotavit Barnesius.

Σευωνται ταχέες τέ κύνες, θαλεροί τ' αἰζήοι·
 ὧς εχάρη Μενελαος Ἀλεξάνδρον Θεοειδέα
 Οφθαλμοῖσιν ἰδὼν· φάτο γὰρ τισασθαι αλεῖτην·
 Αὐτικά δ' ἐξ ὀχεων συν τευχέσιν αλτο χαμαζε.

Τον δ' ὡς οὖν εὐοησεν Ἀλεξάνδρος Θεοειδης 30
 Ἐν προμαχοῖσι φανεντα, κατεπληγῃ φίλον ἦτορ·
 Αἴψ' δ' ἔταρων εἰς ἔθνος εχαζέτο κῆρ' ἀλῆεινων.

Ὡς δ' ὅτε τις τε δρακοντα ἰδὼν παλινορσος ἀπεστή
 Ουρεος ἐν βησσης, ὑπο τε τρομος ἐλλαβε γυῖα,
 Αἴψ' τ' ἀνεχωρήσεν, ὠχρος τε μιν εἶλε παρείας. 35
 ὧς αὖτις καὶ ὁμίλον ἐδυ Τρωων ἀγερῶχων
 Δείσας Ἀτρεος υἱὸν Ἀλεξάνδρος Θεοειδης.

Τον δ' Ἐκτωρ νεικεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·
 Δυσπαρι, εἶδος ἀρίσ τε, γυναιμάνες, ἠπεροπνευτα,
 Αἰδ' ὀφελές τ' ἀγονός τ' ἐμεναι, ἀγάμος τ' ἀπολεσθαι. 40
 Καὶ κε το βουλοίμην, καὶ κεν πολὺ κερδίον ἦεν,
 Ἡ οὕτω λῶβην τ' ἐμεναι καὶ ἐποψίον ἀλλων.
 Ἡπὺ καρχαλωσὶ κερηκομῶντες Ἀχαιοί,

Adnotatio.

V. 27. Θεοειδέα] Pronunciabatur, Θεοειδῆ. Quomodo et scribi deinceps cœptum est.

V. 29. Αὐτικά δ' ἐξ ὀχεων συν τευχέσιν αλτο χαμαζε] *Sistit equos bijuges et curru desilit.* Æn. XII. 355. *Et e curru saltum dedit ocys artis.* Ibid. 681. Simplicius dictum est χαμαζε, quam artis, et illud, συν τευχέσιν, vim habet insuper singularem.

V. 31. κατεπληγῃ] Singulare fere huic verbo est, quod in lingua Ionica *Aoristi secundi penultimam* producat. Hinc et in lingua Dorica apud *Theocritum*, Idyl. 22. 105. — αὐταρ ὁ πλάγεις. In lingua Attica autem dicitur πλάγεις. Ερωτι θυμον ἐκπλαγείς· *Iasonos*, Eurip. Med. ver. 8.

V. 33. Ὡς δ' ὅτε τις τε ἰρακοντα]

διωκουσιν οἱ ταχέεις κυνές και ευθαλείς νεανιαί.) Οὕτως και ὁ Μενελαός εχαρή τον τοῖς θεοῖς ὁμοιον Αλεξανδρον τοῖς οφθαλμοῖς θεασαμενος· εἶπε γαρ τιμωρησασθαι τον ἁμαρτωλον. Ευθεως δὲ εκ των ἄρματων συν ὅπλοις ἐπηδήσε χαμαί. (30) Τουτον δὲ ἤνικα εἶδε ὁ Αλεξανδρος ὁ θεοειδής εν τοῖς πρωταγωνισταῖς φανεντα, κατεπλάγη την προσφιλεστατην ψυχην. Εἰς τουπισω δὲ εἰς το πληθος των ἑταῖρων ἐχώρησε τον θανατον ἐκφευγων. Καθὰ περ δὲ ὅτε τις τον δρακοντα θεασαμενος οπισθορμητος ὑπεχώρησεν εν τοῖς βασιμοῖς τοποῖς του ορους, ὁ τρομος δὲ ὑπελάβε τα μελη αὐτου, (35) εἰς τουπισω δ' αὐχώρησεν, ὡχριασίς τε αὐτον εν ταῖς παρειαῖς ἐλάβε· οὕτως παλιν κατὰ τον οχλον των ὑπερηφάνων Τρωων ὑπείσηλθεν, φοβηθεῖς τον υἱον του Ατρεως θεοειδής Αλεξανδρος. Τουτον δὲ ὁ Εκτωρ ὠνειδισεν ἰδων ἐνυβριστικοῖς λόγοις, ὡ κακε Παρι, την μορphen καλλιστε, ἐπὶ γυναιξὶ μαινομενε, ἀπατήλε, ψευστα, (40) εἶθε ὠφειλές ἀγεννητος εἶναι, και προ γαμου ἀπολεσθαι. Και τουτο ἠθελον, και κατὰ πολυ ἐπικερδές ἦν, ἡ οὕτω εἰς ὕβρεις και βλαβας

Adnotatio.

Pulcherrime Virgilius: Improvisum aspris veluti qui sentibus anguem Pressit humi nitens, trepidusque repente refugit Attollentem iras, et cærule colla tumentem. Haud secus Androgeus visu tremefactus abibat. Æn. II. 379.

V. 39. Δυσπαρί] Euripides similiter δυστέλεον dixit Helenam, Orest. v. 1391. Porro, hinc is-

tud Ovidii, in epistola Laodamiæ ad Protesilaum, v. 43. Dux Pari, Priamide, damno formose tuorum: pulcherrime emendavit Nic. Heinsius: Dyspari Priamide, damno formose tuorum.

V. 41. Καὶ κε το βουλοιμην]

Sane ego, istic si essem, mallet id et ipse, &c.

V. 42. Εποψιος dicitur ut Lati-

Φαντες αριστηα προμον εμμεναι, ουνεκα καλον
 Ειδος επ'· αλλ' ουκ εστι βιη φρεσιν, ουδε τις αλκη. 45
 Η τοιοσδε εων εν ποντοποροισι νεεσσι
 Ποντον επιπλωσας, εταρους εριηρας αγειρας,
 Μιχθεις αλλοδαποισι, γυναικ' ευειδε' ανηγες,
 Εξ Απειης γαιης, νυον ανδρων αιχμηταων;
 Πατρι τε σω μεγα πημα, πολλή τε, παντι τε δημῳ, 50
 Δυσμενεσιν μεν χαρμα, κατηφειν δε σοι αυτω;
 Ουκ αν δη μεινειας αρηϊφιλον Μενελαον;
 Γνοιης χ', οίου φωτος εχεις θαλερην παρακοιτιν.
 Ουκ αν τοι χραισμη κιθαρης, τα τε δωρ' Αφροδιτης,
 Η τε κομη, το τε ειδος, ότ' εν κονησι μιγειης. 55
 Αλλα μαλα Τρωες δειδημονες· η τε κεν ηδη
 Λαϊνον εσσο χιτωνα, κακων ενεχ', όσσα εοργας.
 Τον δ' αυτε προσεειπεν Αλεξανδρος Θεοειδης·
 'Εκτορ, επει με κατ' αισαν ενεικεσας, ουδ' ύπερ αισαν·

Adnotatio.

num conspiciendus in malam partem.

V. 46. &c. εων — επιπλωσας, — αγειρας, — μιχθεις] 'Ορα το ασυνδετον σχημα, θυμῳ και αγωνια πρεπον, και πανυ σφοδρον. — τεσσαρας γαρ ασυνδετους εφη [*legendum fortasse, εδη*] μετοχας, γοργως τον λογον μεταχειρισαμενος. *Eustath.*

V. 47. εταρους εριηρας] Αγαν ευαρμωστους, η επεραστους φιλους, τουτεστιν, αυτη όμοιους φιλους, και αρπαγας. *Schol.*

V. 52. Ουκ αν δη μεινειας] Και συχνα τα πολλα δε και κατα κομμα μεταβαινει απο νοηματος αλλου εις αλλο, δια τε οργην, και ότι ουδε εχει καιρον αποταδην λαλειν. — σφοδρον κατα τε τας εννοιας, και τα κομματικα σχηματα, και τον της ερωτησεως ελεγχον. *Eustath.*

V. 54. Ουκ αν τοι χραισμη κιθαρης, — 'Η τε κομη, — ότ' εν κονησι μιγειης] *Nequicquam Veneris praesidio ferox, Pectus caesariem, grataque feminis Imbelli ci-*

εἶναι σε, καὶ τῶν λοιπῶν ἐμπροσθεν πάντων. Οὕτως
 δὲ γελασούσι οἱ τῶν τριχῶν ἐπιμελούμενοι Ἕλληνες,
 ὑπολαβόντες τὸν προμαχὸν εἶναι σε, διότι καλὸν
 (45) εἶδος καὶ μορφή ἐπ' ἐστὶ· ἀλλ' οὐκ ἐστὶ δύνα-
 μιν ταῖς διανοαῖς, οὐδὲ τις ἰσχύς. Εἰ τοιοῦτος ὑπάρ-
 χων, ἐν ταῖς θαλασσοπλοαῖς ναυσι τὴν θαλάσσαν ἐπι-
 πλευσας, ἑταίρους εὐαρμόστους συναγαγὼν, συμμιγείς
 ἀλλοφυλοῖς, γυναικὰ εὐμορφὸν ἡγάγεις ἐξ ἀλλοδαπῆς καὶ
 πολὺ ἀπεχούσης γῆς, νυμφὴν ἀνδρῶν πολεμικῶν;
 (50) τῷ πατρὶ τῷ σὺ μεγαλὴν βλάβην, καὶ τῇ
 πόλει, καὶ παντὶ τῷ δήμῳ, τοῖς ἐχθροῖς μὲν χάραν,
 αἰσχυρὴν δὲ σοὶ αὐτῷ, καὶ στυγνοτητα. Οὐκ ἀν δὲ
 ὑπομεινείας τὸν φιλοπολεμὸν Μενελάον; Μαθoῖς ἀν
 ὁποιοῦ ἀνδρὸς ἔχεις τὴν ἀκμαίαν γυναικὰ. Οὐκ ἀν σοὶ
 βοηθήσῃ ἡ κίθαρὶς καὶ τὰ δῶρα τῆς Ἀφροδίτης, (55) αἰ-
 τε τριχες, καὶ ἡ μορφή, ὅτε ἐν τῷ κονιορτῷ μιγείης. ἀλλὰ
 λίαν οἱ Τρῶες δειλοὶ· εἰ γὰρ μὴ ὑπῆρχον δειλοὶ ὄντες, οὐ-
 τως ἀν παλαί λιθίνον ἐνεδύσω ἱμάτιον, τῶν κακῶν ἐνε-
 κα ὦν ἐδράσας. Πρὸς τοῦτον δὲ εἶπεν Ἀλεξάνδρος ὁ Θεοει-
 δής, ὦ Ἔκτωρ, ἐπεὶ δὴ με κατὰ τὸ πρέπον ἀνειδίσας, καὶ

Adnotatio.

*thara carmina divides: — adulteros
 Crines pulvere collines. Horat.
 Carm. I. 15.*

*Ibid. τα τε δῶρ' Ἀφροδίτης] —
 Veneris præmia —. Æn. IV. 33.
 Clark. Illud quoque obiter no-
 tandum, poëtam contemtim lo-
 qui de cithara Paridis, cum
 laude de cithara Achillis Il. i. 187.*

*Nempe Achilles canebat res he-
 roum &c. Paris voluptatis instru-
 mentum et alimentum habebat.*

*Itaque Alexander M. noluit Pa-
 ridis citharam videre, sed Achillis.*

*V. 57. Λαῖνον ἔσσο χιτώναι]
 Lapidatus, lapidibus obrutus fu-
 isse; vel fortasse, simpliciter,
 sepultus.*

Αiei τοι κραδίη, πελεκευς ὤς, ἐστὶν ἀτειρης, 60
 Ὅστ' εἰσὶν δια δούροσ, ὑπ' ἀνέροσ, ὅς ῥα τε τεχνῇ
 Νηϊὸν ἐκταμνησιν, οφελλεί δ' ἀνδρὸς ἐρωήν.
 Ὡς τοι ἐνὶ στήθεσσιν ἀταρβητοσ νοοσ ἐστί.
 Μῆ μοι δῶρ' ἐρατά προφere χρυσεὴσ Ἀφροδίτησ.
 Οὔτοι ἀποβλήτ' ἐστί θεῶν ἐρικυδέα δῶρα, 65
 Ὅσσα κεν αὐτοὶ δῶσιν, ἔκων δ' οὐκ ἀν τις ἔλοιτο.
 Νυν δ' αὐτ', εἰ μ' ἐθέλεις πολεμιζείν ἠδὲ μαχεσθαι,
 Ἄλλουσ μὲν καθίσον Τρῶασ καὶ πάντασ Ἀχαιοὺσ,
 Αὐτὰρ ἐμ' ἐν μεσσω καὶ ἀρηϊφίλον Μενελάον
 Συμβαλετ' ἀμφ' Ἑλένη καὶ κτήμασι πασι μαχεσθαι· 70
 Ὅπποτεροσ δὲ κε νίκησῃ κρείσσων τε γενήται,
 Κτήμαθ' ἔλων εὐ πάντα, γυναῖκα τε, οἰκαδ' ἀγέσθω·
 Οἱ δ' ἄλλοι, φιλοτῆτα καὶ ὄρκια πιστά ταμοντεσ,
 Ναιοῖτε Τροίην ἐριβόλακα· τοὶ δὲ νεεσθῶν
 Ἀργὸσ ἐσ ἵπποβοτον καὶ Ἀχαιῖδα καλλιγυναῖκα. 75
 Ὡς ἐφάθ'. Ἐκτῶρ δ' αὐτ' ἐχαρῇ μέγα, μῦθον ἀκουσάσ·
 Καὶ ῥ' ἐσ μεσσον ἰων, Τρῶων ἀνεεργε φαλαγγασ,
 Μεσσοῦ δούροσ ἔλων· τοὶ δ' ἰδρυνθήσαν ἅπαντεσ.
 Τῷ δ' ἐπ' ἐτοξάζοντο κάρηκομῶντεσ Ἀχαιοὶ,
 Ἴοισιν τε τίτυσκομενοὶ λαεσσι τ' ἐβαλλον· 80

Adnotatio.

V. 64. χρυσεὴσ Ἀφροδίτησ] λεις] Quod si me solum Teucrici in
 Venus aurea. Æn. X. 16. Pro- certamina poscunt, Idque placet.
 nunciabatur autem, χρυσεὴσ. Æn. XI. 434.

V. 66. ἐκων δ' οὐκ ἀν τις ἔλοιτο] V. 68. Ἄλλουσ μὲν καθίσον,
 Vox ἐκων hoc in loco, non signi- — Αὐτὰρ ἐμ' ἐν μεσσω] Teucrūm
 ficat, volens aut lubens; sed, quod arma quiescant, Et Rutulūm; no-
 Latine dicitur, suo arbitrio. stro dirimatur sanguine bellum.

V. 67. Νυν δ' αὐτ' εἰ μ' ἐθε- Æn. XII. 78.

ουχ ὑπὲρ το πρῶτον, (60) αἰε δε σοι ἡ καρδία, καθά-
περ πελεκυς, ὑπάρχει ἀκαταπνητος, ὅστις πορευεται δια
ξύλου, ὑπ' ἀνδρὸς ὅστις δὴ τῇ τεχνῇ αὐτοῦ το ναυπηγησι-
μον ξύλον ἐκκοπτει, αὐξάνει δὲ τὴν τοῦ ἀνδρὸς ὄρμην·
Οὕτως σοι ἐν τῷ στηθεὶ ἀφοβὸς ὁ νοὺς ὑπάρχει. Μηδα-
μως μοι δῶρα τὰ ἐπεραστὰ ονειδίζε τῆς χρυσοφοροῦ
Ἀφροδίτης. (65) Οὐδαμῶς δὴ ἀποβολῆς ἀξία ὑπάρχει
τὰ τῶν Θεῶν μεγαλοδοξὰ δῶρα, ὅποσα ἀν αὐτοὶ παρα-
σχῶσι, θελήσας δὲ οὐκ ἀν τις λαβοί. Ἀρτίως δ' εἰαν
βουλὴ ἐμὲ τῷ Μενελάῳ πολεμεῖν καὶ μαχεσθαι, τοὺς
μὲν λοιποὺς Τρῶας καὶ πάντας τοὺς Ἕλληνας ποιήσῃ
καθεσθῆναι· ἐμὲ δ' ἐν τῷ μεσῷ καὶ τὸν φίλοπολεμον Με-
νελάον (70) συνελσατέ περὶ τῆς Ἑλένης καὶ τῶν κτημάτων
πάντων πολεμήσῃ. Ὅποῖος οὗτος δ' ὁ νίκησῃ, καὶ κρείτ-
των φανείη, τὰ κτήματα λαβὼν καλῶς πάντα, καὶ τὴν
γυναῖκα, εἰς τὴν οἰκίαν κομίζετω· οἱ δὲ λοιποὶ, φίλιαν
καὶ ὀρκομοσίαν πιστὰ ποιήσαντες, κατοικεῖτε τὴν Τροίαν
τὴν εὐγείον· οὗτοί δὲ οἱ Ἕλληνες πορευέσθωσαν (75) εἰς τὸ
Ἀργεὺς τὸ ἰώποτροφον, καὶ εἰς Ἑλλάδα τὴν καλὰς γυναι-
κας ἐχούσαν. Οὕτως εἶπεν. ὁ δὲ Ἐκτῶρ ἐχαρῇ παλιν
μεγάλως τὸν λόγον ἀκούσας. Καὶ δὴ εἰς τὸ μέσον πο-
ρευθεῖς, τῶν Τρῶων διεχωρίζε τὰς τάξεις, τοῦ μέσου τοῦ
δορατοῦ λαβομένος· οὗτοί δὲ ἐκάθισαν ἅπαντες. Ἐπὶ
τούτῳ τε τὰ τοῖα ἐτείνον οἱ τῶν τριχῶν ἐπιμελουμένοι Ἕλ-
ληνες, (80) τοῖς τε βελέσι καταστοχαζόμενοι καὶ τοῖς

Adnotatio.

V. 72. ἐν πάντα] *Eleganter nino. Ern.*

hoc exprimit Latinum *omnia om-*

V. 81. μακρὸν αὖσεν — *Iσ-*

Αυταρ ὁ μακρον αὔσεν ἀναξ ἀνδρῶν Ἀγαμεμνων·

Ἰσχεσθ', Ἀργεῖοι, μὴ βαλλετε, κούροι Ἀχαιῶν·
Στευται γὰρ τι ἐπὸς ἐρεεῖν κορυθαῖολος Ἐκτωρ.

Ὡς εἶφαθ'· οἱ δ' ἐσχοντο μάχης, ἀνεῶ τ' ἐγενοντο
Ἐσσυμενῶς· Ἐκτωρ δὲ μετ' ἀμφοτεροσιν εἶπε· 85

Κεκλυτε μὲν, Τρῶες, καὶ εὐκνημίδες Ἀχαιοί,
Μυθὸν Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὀρωρεν.

Ἄλλους μὲν κελεται Τρῶας καὶ πάντας Ἀχαιοὺς
Τευχεα καλ' ἀποθεςθαι ἐπὶ χθονὶ πουλυβοτείρῃ·
Αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενελάον, 90

Οἷους ἀμφ' Ἑλένη καὶ κτήμασι πασι μάχεσθαι·
Ὅπποτερος δὲ κε νίκησῃ, κρείσσων τε γένηται,
Κτήμαθ' ἔλῳν εὖ πάντα, γυναῖκα τε, οἰκαδ' ἀγεςθῶ.
Οἱ δ' ἄλλοι φιλοτῆτα καὶ ὀρκία πιστὰ ταμῶμεν.

Ὡς εἶφαθ'· οἱ δ' ἀρὰ πάντες ἀκὴν ἐγενοντο σιωπῇ. 95
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενελάος·

Κεκλυτε νῦν καὶ ἐμεῖο· μαλίστα γὰρ ἀλγὸς ἴκ' ἀνεί
Θυμὸν ἐμὸν, φρονεῶ δὲ διακρινθῆμεναι ἤδη
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πεπρωσθε
Εἵνεκ' ἐμῆς ἐρίδος, καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100

Adnotatio.

χεσθ', Ἀργεῖοι, μὴ βαλλετε] Sig- Dixerat Æneas: olli obstupuer-
nificatque manu, et magno simul silentes, Concrsique oculos inter
incipit ore: Parcite jam, Rutuli: se atque ora tenebant. Æn. XI.
et vos, tela inhibete, Latini. Æn. 120.

XII. 692.

V. 96. μετέειπε βοὴν ἀγαθὸς

V. 83. Vocis ἐπὸς ultima pro- Μενελάος] Aptissima hæc ora-
ducitur vi cæsurae. tio personæ Menelai, qui ἐπιτρο-

V. 95. Ὡς εἶφαθ'· οἱ δ' ἀρὰ] χαδὴν ἀγορεύε, Πάυρα μὲν, ἀλ-

λιθοῖς εβαλλον. Οὗτος δὲ μέγα ἐβοήσεν ὁ βασιλεὺς τῶν ἀνδρῶν Ἀγαμέμνων· κατακρατηθῆτε, ὦ Ἕλληνες, οἱ νεώτεροι τῶν Ἑλλήνων μὴ βαλλέτε· διαβεβαιούνται γὰρ καὶ ὑπισχνεῖται τινα λόγον ὁ τὴν κορυθα κινῶν Ἑκτωρ. Οὕτως εἶπε. οὗτοι δὲ ἐπαυσαντο τῆς μάχης καὶ ἡσυχοὶ ἐγένοντο (85) πανυ σπουδαίως. ὁ Ἑκτωρ δὲ ἐν ἀμφοτέροις εἶπε, ἀκούσατε μου ὦ Τρῶες καὶ εὐοπλοὶ Ἕλληνες τὸν λόγον τοῦ Ἀλεξάνδρου, οὗτινος ἕνεκα ἡ φιλονεικία διηγερθῇ. Τοὺς μὲν λοιποὺς Τρῶας καὶ πάντας τοὺς Ἕλληνας παρακελεύεται τὰ ὅπλα τὰ καλά ἀποθεσθαι ἐπὶ τῇ πολυτροφῇ γῇ· (90) αὐτὸν δὲ τὸν Ἀλεξάνδρον ἐν τῷ μεσῷ καὶ τὸν φιλοπολεμὸν Μενελάον, μόνους περὶ τῆς Ἑλένης καὶ τῶν κτημάτων αὐτῆς πάντων μάχεσθαι. ὅστις δ' ἀν νικήσῃ, καὶ ἐπικρατεστέρος γενήται, τὰ κτήματα λαβὼν κάλως πάντα, καὶ τὴν γυναῖκα, εἰς οἶκον ἀπαγαγετω. Οἱ λοιποὶ δὲ, φίλιαν καὶ ὄρκους πιστοὺς ποιήσωμεν. (95) Οὕτως εἶπεν. οὗτοι δὲ δὴ πάντες Ἀχαιοὶ ἦσαν ἐν ἀκρῇ τῇ σιώπῃ. Ἐν τούτοις δὲ προσεῖπεν ὁ κατὰ τὴν μάχην γενναῖος Μενελάος, ἀκούσατε νῦν καὶ ἐμοῦ· λίαν γὰρ καταλαμβάνει λυπὴ ψυχὴν τὴν ἐμὴν, φρονῶ δὲ ἀρτίως ἡμᾶς διαχωρισθῆναι τοὺς Ἕλληνας καὶ τοὺς Τρῶας, ἐπειδὴ πολλὰ κακὰ πεπονθάτε (100) ἕνεκα τῆς ἐμῆς φιλονεικίας, καὶ τοῦ Ἀλεξάνδρου ἕνεκα τῆς ἀρχῆς.

Adnotatio.

λα μάλα λιγέως· ἐπεὶ οὐ πολυ-
μυθός Οὐδ' ἀφαιμαρτοεπίης, — v.
214.

V. 100. Ἀλεξανδρου ἕνεκ' ἀρ-

χη] Præfinito id hic significat
vox αρχη, quod Latine dicitur
Captum, Inceptum, vel Suscep-
tum.

Ἕμμεων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τετυκται,
 Τέθναιη· ἄλλοι δὲ διακρίνθαιτε ταχίστα.
 Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἕτηρην δὲ μελαιναν,
 Γῇ τε, καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἀξέετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια ταμνῇ 105
 Αὐτός, ἐπεὶ οἱ παῖδες ὑπερφιαλοὶ καὶ ἀπίστοι·
 Μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλησηται.
 Αἰεὶ δ' ὅπλοτερων ἀνδρῶν φρενὲς ἠερέθονται·
 Οἷς δ' ὁ γερῶν μετεησιν, ἅμα προσσω καὶ ὀπισσω
 Λευσσει, ὅπως οἷ' ἀρίστα μετ' ἀμφοτέροισι γενηται. 110
 Ὡς ἐφαθ'· οἱ δ' ἐχαρήσαν Αἰχαιοὶ τε Τρῶες τε,
 Ἐλπομένοι παύσεσθαι οἷζυρου πολέμοιο.
 Καὶ ῥ' ἰώπους μὲν ἐρύξαν ἐπὶ στιχάς, ἐκ δ' ἐβαν αὐτοὶ,
 Τευχέα τ' ἐξέδυνοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων· ὀλίγη δ' ἦν ἀμφὶς ἀρούρα. 115
 Ἐκτῶρ δὲ πρὸτι ἀστυ δὺν κήρυκας ἐπεμπε
 Καρπαλίμως, ἀρνὰς τε φερεῖν, Πριάμον τε καλεῖσσαι.
 Αὐτὰρ ὁ Τάλθυβιον προΐει κρείων Ἀγαμέμνων,
 Νῆας ἐπὶ γλαφυράς ἱέναι, ἠδ' ἄρν' ἐκελεύειν
 Οἴσεμεναι· ὁ δ' ἄρ' οὐκ ἀπιθῆσ' Ἀγαμέμνονι δῖῳ. 120
 Ἴρις δ' αὖθ' Ἑλένη λευκῶλενῳ ἀγγέλως ἤλθεν,
 Εἰδομένη γαλῶ, Ἀντηνορίδαο δαμαρτί,
 Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,

Adnotatio.

V. 103. ἕτερον λευκόν, ἕτηρην
 ἢ μελαιναν] *Nigram Hyemi pe-*
cudem, Zephyris felicibus albam.
Æn. III. 120.

V. 112. Ἐλπομένοι παύσεσθαι]
Qui sibi jam requiem pugna, re-
busque salutem Sperabant. Æn.
XII. 241.

Ἦμων δ' ὥτινι οὖν ὁ Θάνατος καὶ ἡ μοῖρα κατέ-
 σκευασται, ἀποθανοί· οἱ λοιποὶ δὲ διαχωρισθῆτε τα-
 χυτάτα. Κομισάτε ἀρνᾶς δύο, τὸν μὲν ἓνα λευκόν,
 τὸν δὲ ἕτερον μελανά, τῇ Γῇ τε καὶ τῷ Ἥλιῳ· ἡμεῖς
 δὲ κομισομένῳ ἄλλον τῷ Διί. (105) Ἀγετέ δὲ τὸν Πριά-
 μον, ὅπως τοὺς ὅρκους ποιήσῃ αὐτός, ἐπειδήπερ οἱ
 υἱοὶ αὐτοῦ ὑπερηφάνοι καὶ ἀπίστοι, μήποτε τις παρα-
 βάσει τοῦ Διὸς τοὺς ὅρκους βλαψῇ. Αἰε γὰρ τῶν νεώ-
 τερων ἀνδρῶν αἱ διανοαὶ ἐπαρμέναι εἰσι. Οἷστίσι δὲ ὁ
 γερῶν συνῶν, ὅμου τὰ παρόντα καὶ μέλλοντα (110)
 βλέπῃ, ὅπως ἐξοχῶς ἀρίστα ἐν ἀμφοτέροις γένηται. Οὕ-
 τως εἶπεν. οὗτοί δὲ ἐχαρήσαν οἱ τε Ἕλληνες καὶ οἱ Τρῶες,
 ἐλπίζοντες καταπαυθῆναι τοῦ ἐπιπονοῦ πολέμου. καὶ
 δὴ τοὺς ἵππους μὲν κατέσχον ἐπὶ τὰς τάξεις, καὶ ἐξεκατ-
 εβῆσαν αὐτοί. Καὶ τὰ ὅπλα αὐτῶν ἐξεδύοντο, καὶ
 ταῦτα ἐν τῇ γῇ κατέθεντο (115) ἐγγυς ἀλλήλων· ὀλίγη
 δ' ἦν ἡ μεταξὺ αὐτῶν γῆ. Ὁ Ἐκτώρ δὲ εἰς τὴν πόλιν
 δύο κηρυκὰς ἐπέμψεν τάχως, ἀρνᾶς τε κομισαί, καὶ τὸν
 Πριάμῳ καλεσαί. Οὗτος δὲ τὸν Τάλθυβιον προεπέμψεν
 ὁ βασιλεὺς Ἀγαμέμνων ἐπὶ τὰς ναυς τὰς βαθείας πορευ-
 θῆναι, καὶ ἀρνᾶς ἐκέλευσε (120) κομισαί· οὗτος δὲ δὴ οὐ
 παρήκουσεν Ἀγαμέμνονι τῷ ἐνδοξῷ. Ἡ Ἴρις δὲ Ἑλένη
 τῇ λευκοβραχιονί ἀγγέλως παρεγένετο, ὁμοιωθεῖσα τῇ
 ἀνδραδελφῷ, τοῦ Ἀντήνορος υἱοῦ τῇ γαμετῇ, ἥντινα ὁ υἱός

Adnotatio.

V. 113. ἐκ δ' ἐβαν αὐτοί] E ἐβαν. Simili analogia atque ex
 curribus descenderunt et in medium ἐτραφῆσαν, τραφέν.

cubant. Fit autem ex ἐβασαν, V. 115. ὀλίγη δ' ἦν ἀμφὶς ἀρου-

Λαοδικην, Πριαμοιο θυγατρων ειδος αριστην.
 Την δ' εὖρ' εν μεγαρῳ· ἡ δε μεγαν ἰστον ὑφαινε, 125
 Διπλοακα, μαρμαρεην· πολεας δ' ενεπασσεν αεθλους
 Τρωων θ' ἵπποδαμων, και Αχαιων χαλκοχιτωνων,
 Οὓς ἔθεν εἰνεκ' εὔασχον ὑπ' Αρηος παλαμαων.
 Αγχου δ' ἵσταμενη προσεφη ποδας ωκεα Ιρις·
 Δευρ' ἰδι, νυμφα φιλη, ἵνα θεσκελα εργα ἰδηαι 130
 Τρωων θ' ἵπποδαμων, και Αχαιων χαλκοχιτωνων·
 Οἱ πρην επ' αλληλοισι φερων πολυδακρυν Αρηα
 Ἐν πεδιῳ, ολοοιο λιλαιομενοι πολεμοιο·
 Οἱ δη νυν ἔαται σιγῃ, πολέμος δε πεπρωται,
 Ασπισι κεκλιμενοι, παρα δ' εγχεα μακρα πεπηγεν· 135
 Αυταρ Αλεξανδρος και αρηϊφιλος Μενελαος
 Μακρης εγχειησι μαχησονται περι σειο·
 Τῷ δε κε νικησαντι φιλη κεκληση ακοιτις.
 Ὡς ειπουσα θεα, γλυκυν ἡμερον εμβαλε θυμῳ
 Ανδρος τε προτεροιο, και αστεος, ηδε τοκηων. 140
 Αυτικα δ' αργεννησι καλυψαμενη οφονησιν,
 Ὠρματ' εκ θαλαμοιο, τερην κατα δακρυ χεουσα·
 Ουκ οιη, ἅμα τηγε και αμφιπολοι δυ' ἔποντο,
 Αιθρη Πιτθης θυγατηρ, Κλυμενη τε βωωπις.

Adnotatio.

πα] *Discessere omnes medii, spatiumque dedere.* Æn. XII. 696. *terra defixæ hastæ.* Æn. VI. 652. *Stant longis adnixi hastis, et scuta tenentes.* Æn. IX. 229.
 V. 132. πολυδακρυν αρηα] *et scuta tenentes.* Æn. IX. 229.
Lachrymabile bellum. Æn. VII. 604. *Defigunt tellure hastas, et scuta reclinant.* Æn. XII. 130. *Aristophanes, ad hunc locum alludens, Και τον θυμον καταθου,*

Αντηνορος γυναίκα εἶχεν ὁ βασιλεὺς Ἑλικᾶων τὴν Λαοδίκην, τὴν κατὰ εἶδος βελτιστὴν τῶν Πριάμου θυγατρῶν. (125) Ταύτην δὲ εἰσέρεε ἐν τῷ οἴκῳ· αὕτη δὲ μέγαν ἴστον ἰστουργεῖ, διμιτόν, πορφύραν· πολλοὺς δὲ ἐνεποιεῖ αἰλλέν αἰλλοὺς Τρώων τῶν ἵππικων, καὶ Ἑλλήνων τῶν σιδηροθωρακῶν, οὕσπερ αὐτῆς ἕνεκα ἐπάσχον ὑπὸ τῶν χειρῶν τοῦ πολέμου. Ἐγγὺς δὲ στασα εἶπεν ἡ ταχυπούς Ἴρις· (130) Δεῦρο βαδίζε, ὡς προσφιλεστάτῃ νυμφῇ, ὅπως θεῖα καὶ θαυμαστά ἐργα θεᾶσῃ Τρώων τε τῶν ἵππικων καὶ Ἑλλήνων τῶν σιδηροθωρακῶν. Οἱ τινες ἐν ἀλλήλοις πρότερον ἔφερον τὸν πολλῶν δακρυῶν αἰτίον σιδηρόν ἐν τῷ πεδίῳ, τοῦ ὀλεθρίου ἐπιθυμούντες πολέμου· οὗτοι δὲ νῦν καθεζονται ἐν σιωπῇ, ὁ δὲ πόλεμος πεπρωταί, (135) ἐν ταῖς ἀσπίσι αὐτῶν ἐπικείμενοι, πλησίον δὲ αὐτῶν καὶ τὰ δόρατα μακρὰ πεπηγμένα εἰσι· ὁ δὲ Ἀλέξανδρος καὶ ὁ φιλοπολέμος Μενελάος τοῖς μακροῖς δόρασι πολεμήσουσι περὶ σοῦ· ἐξ αὐτῶν δὲ τῷ νικησάντι προσφίλης κληθήσῃ γυνή, γαμέτη. Οὕτως εἰπούσα ἡ θεὰ, γλυκεῖαν ἐπιθυμίαν ἐνεβάλε τῇ ψυχῇ (140) Καὶ ἀνδρὸς τε τοῦ πρότερου, καὶ τῆς πόλεως, καὶ τῶν γονεῶν. Εὐθεὺς δὲ λαμπραῖς καλυφθεῖσα ὀθοναῖς, ὥρμηθη ἐκ τοῦ κοιτῶνος αὐτῆς, ἀπάλλον δακρυ χέουσα· οὐ μόνῃ, ἀλλὰ δὲ αὕτῃ καὶ θεράπαινιδες δύο ἠκολούθουν, ἡ Αἰδρῇ, ἡ τοῦ Πιτθεὸς θυγατρὶς, καὶ Κλυμένη ἡ βοοφθαλμός. (145)

Adnotatio.

κυψας Παρα τὴν ὀργάνην, ὥσπερ migenius vocis mediæ usus : κα-
 ὀπιτῆς. Av. 401. λυψαμένη, cum seipsum cooperuis-

V. 141. Notandus hic pri- set. Clark. Vide plura de usu

Αἴψα δ' ἐπειθ' ἱκάνον, ὅθι Σκαίαι πυλαὶ ἦσαν. 145
 Οἱ δ' ἀμφὶ Πρίαμον καὶ Πανθόον, ἠδὲ Θυμοίτην,
 Λαμπὸν τε, Κλυτίον θ', Ἴκεταονα τ', ὁζὸν Ἀρηός,
 Ουκαλέγων τε καὶ Ἀντηνωρ, πεπνυμένω ἀμφω,
 Εἶατο δημογεροντες ἐπὶ Σκαίῃσι πυλῆσι,
 Γηραῖ δὴ πολεμοῖο πεπαυμένοι· ἀλλ' ἀγορήται 150
 Εὐθλοὶ, τεττιγεσσὶν εἰκοτες, οἵτε καθ' ὕλην
 Δενδρεῷ ἐφεζόμενοι ὅπα λειριόεσσαν ἱέισι·
 Τοιοῖ ἀρὰ Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδον Ἑλένην ἐπὶ πύργον ἰούσαν,
 Ἦκα πρὸς ἀλλήλους ἐπεὰ πτεροεντ' ἀγορεύον· 155
 Οὐ νεμεσίς, Τρώας καὶ εὐκνημίδας Ἀχαιοὺς
 Τοιγδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἀλγεὰ πασχεῖν·
 Αἰνὼς ἀθανάτησι θεῆς εἰς ὥπα εἰκεν.

Adnotatio.

vocis mediæ in Prima Parte.

V. 144. Αἰθρη Πιτθός θυ-
γατηρ] Οἱ δὲ καὶ τοῦτο το ἐπὸς
διαβαλλουσι. *Plutarch. in The-
seo sub finem.*

V. 146. Οἱ δ' ἀμφὶ Πρίαμον]
Quemadmodum Πρίαμοιο βῆ,
est Priamus ipse; vide supra ad
v. 105; et ad β'. v. 658; ita οἱ
ἀμφὶ Πρίαμον, Priami asseclæ et
pedissequi, Priami comitatus, idem
sonat ac ipse Priamus.

V. 152. Δενδρεῷ ἐφεζόμενοι]
Enunciabatur δένδρῳ.

Ibid. ὅπα λειριόεσσαν] Vocem
suavem; vel ut alii, gracilem.

Οἱ δὲ γεροντες, τεττιζὶν εἰκοτες,
ζωοῖς οὐφωνοῖς ἰσαζονται. *Dio-
nys. Halicarn. περὶ τῆς Ὀμήρου
ποιήσεως, §. 18. Clark. Hunc
versum Timon sillographus ap.
Diog. Laërt. III. 7. lepide ac-
commodat ad Platonicorum con-
sensus et disputationes in Aca-
demia.*

V. 156. Οὐ νεμεσίς — Τοιγδ'
ἀμφὶ γυναικὶ] “ Illud quoque
“ est ex relatione ad aliquid,
“ quod non ejus rei gratia dic-
“ tum videtur, *Amplificationis*
“ genus. Non putant indignum
“ Trojani principes, Graios Tro-

Ἐπειδὴ ταχέως ἐφθασαν ὅπου αἱ ἀριστεραὶ πύλαι ὑπῆρχον. Οἱ δὲ περὶ τὸν Πρίαμον, καὶ τὸν Πανθῶον, καὶ τὸν Θυμοίτην, καὶ τὸν Λαμπρόν, καὶ τὸν Κλυτίον, καὶ Ἴκεταῖον τὸν πολεμικόν, καὶ ὁ Οὐκαλέγων, καὶ Ἀντήνωρ, συνετοὶ ἀμφοτέρω, ἐκαθήντο οἱ τοῦ δήμου γέροντες ἐπὶ ταῖς ἀριστεραῖς πύλαις, (150) Διὰ τὸ γῆρας μὲν τοῦ πολέμου καταπεπῶαυμένοι, ἀλλὰ δημηγόροι ἀγαθοί, τοῖς τεττιζὶ ὁμοιοῦμενοι, οἵτινες κατὰ τὴν ὕλην ἐπὶ δένδρῳ καθέζομενοι φωνὴν ἡδεῖαν πεμπουσιν· τοιοῦτοί δὲ οἱ Τρώων ἡγεμόνες ἐκαθήντο ἐπὶ τῷ τείχεσσι. Οὗτοι δὲ ὥς ἐθεασάντο τὴν Ἑλένην ἐπὶ τὸν πύργον πορευομένην, (155) ἡρέμα πρὸς ἀλλήλους λόγους ταχεῖς ἐλέγον· οὐκ ἐστὶ μεμψὶς Τρώας καὶ τοὺς εὐσπῶλους Ἑλλήνας ἐνεκα τοιαύτης γυναικὸς πολὺν χρόνον λυπᾶς ὑπομένειν· λίαν τοῖς ἀθανάτοισι θεοῖς κατὰ τὴν προσοψὴν ὁμοιωταί. Ἀλλὰ καὶ

Adnotatio.

“janosque propter Helenæ speciem tot mala tanto temporis spatio sustinere: Quænam igitur illa Forma credenda est? Non enim hoc dicit Paris, qui rapuit; non aliquis Juvenis; non unus e Vulgo; sed Senes, et prudentissimi, et Priamo assidentes. Verum et ipse Rex, decenni bello exhaustus, amissis tot liberis, imminente summo discrimine, cui faciem illam, ex qua tot lacrymarum origo fluxisset, invisam atque abominandam

“esse oportebat; et audit hæc, et eam *Filiam* appellans juxta se locat, et excusat etiam, atque sibi esse malorum causam negat.” *Quintilian. lib. 8: c. 4.*

V. 158. αἰνῶς εὐκριν] Ionismus est in αἰνῶς pro σφοδρᾷ, qui etiam apud Herodotum obvius est, ut IV. 61. αἰνῶς ἀγυλὸς χώρα et ap. Hippocratem. v. Fœs. Œcon. H. in v. de forma ἀθανάτησι v. Eustath. ad II. ρ'. 78. ἀθανάτη, inquit ἀναλογῶς εἰρηται τῷ, ἢ εὐποίητη, ἢ εὐξέστη, ἢ ἀσβεστή, καὶ τοῖς ὁμοιοῖς. Ἐρν.

Ἀλλὰ καὶ ὥς, τοιῇ περ εὐσὶ, ἐν νηυσὶ νηεσθῶ,
 Μηδ' ἡμῖν τεκεεσσι τ' ὀπισσῶ πημα λιποῖτο. 160
 Ὡς ἀρ' ἔφην· Πρίαμος δ' Ἑλενην ἐκαλεσάτο φωνῇ·
 Δευρὸ παροῖθ' ἐλθούσα, φίλον τέκος, ἵζευ ἐμεῖο,
 Οφρα ἰδῇς ᾤσσοτερον τε ποσὶν, πηούς τε, φίλους τε·
 Οὐτὶ μοι αἰτιῇ ἐσσι, θεοὶ νῦ μοι αἰτιοὶ εἰσιν,
 Οἳ μοι ἐφωρμήσαν πολέμον πολυδάκρυον Ἀχαιῶν· 165
 Ὡς μοι καὶ τὸνδ' ἀνδρὰ πελωρίον ἐξονομήνης,
 Ὅστις ὁδ' ἐστὶν Ἀχαιοὺς ἀνὴρ ἡὺς τε μέγας τε.
 Ἡ τοὶ μὲν κεφαλὴ καὶ μείζονες ἀλλοὶ εἴασι·
 Καλὸν δ' οὕτω ἐγὼν οὐπῶ ἰδὼν οφθαλμοῖσιν,
 Οὐδ' οὕτω γεγάρον· βασιλῆϊ γὰρ ἀνδρὶ εἴοικε. 170
 Τὸν δ' Ἑλένη μυθοῖσιν ἀμειβετο διὰ γυναικῶν·
 Αἰδοῖός τε μοι ἐσσι, φίλε ἔκυρε, δεινὸς τε.
 Ὡς ὀφελὲν θανάτος μοι ἄδειν κακὸς, ὅπποτε δευρὸ
 Ὑΐεϊ σὴ ἔπομην, θαλάμον γυνώτους τε λιπούσας,

Adnotatio.

V. 164. Οὗτοι μοι αἰτιῇ ἐσσι, ὥς πού καὶ ὁ Ποιητὴς φησὶ, Πλα-
 θεοὶ νῦ μοι αἰτιοὶ εἰσιν] *Non tibi* ζόμενοι κατὰ ληϊδ', ὅπῃ ἀρξείεν
Tyndaridis facies invisā Lacanæ, Ἀχιλλεύς· νῦν δὲ προσκαθῆνται τῇ
Culpatustve Paris; verum incle- Ἰλιφ. — Προτερον δὲ οὐκ ἐτεθέατο
mentia Divūm *Has exertit opes,* οὕτω πάντας ἀσπλους (v. 114) ὥς
stermitque a culmine Trojam. *Æn.* νῦν. *Schol. ad v. 170.*
 II. 601.

V. 166. Εἰζητῆται δέ, πῶς ὁ φίλε ἔκυρε, δεινὸς τε] Οἱ δειλο-
 Πρίαμος τῇ δεκατῇ εἴπει πυνθανέ-
 ται περὶ τῶν ἀριστῶν; Λέγουσιν οἱ
 παλαιοὶ, Ἐπειδὴ προτερον περὶ τὰς
 ἀστυγείτονας πόλεις ἐπλανώντο· τε μοι ἐσσι, φίλε ἔκυρε, δεινὸς τε·

ὁμως, τοιαυτη ὑπαρχουσα, εν ταις ναυσι πορευεσθω,
 (160) μηδε ἡμιν και τοις τεκνοις ἡμων εις το μετα ταυτα
 βλαβη καταλιπηται. Οὕτως δη ειπον· ὁ δε Πριαμος
 τη φωνῇ προσκαλεσατο την Ἑλενην. Ελθε, ω προσ-
 φιλεστατον τεκνον, ενταυθα, και πλησιον εμου κα-
 θεζου, ὥπως θεασῃ τον προτερον σου ανδρα, και τους
 κατ' επιγαμιαν οικειους, και τους φιλους, (ουδαμως
 συ μοι αιτια ὑπαρχεις, οἱ Θεοι μοι εισιν αιτιοι,
 (165) οἵτινες εν εμοι εφορμηθῆναι εποιησαν τον πο-
 λεμον των Ἑλληνων τον πολλων δακρυων αιτιον.) Ὅπως
 μοι και τουτον τον ανδρα, τον μεγαν, ἐξ ονοματος ει-
 πης, ὅστις οὗτος ὑπαρχει ὁ Ἕλλην ανηρ ὁ πλατυς και
 μεγας. Κατα μεν το ὕψος της ἡλικιας και κεφαλη και
 αλλοι ὑπαρχουσι μειζονες· καλον δε οὕτως εγω ουδεποτε
 τοις οφθαλμοις μου ειδον, (170) ουδε οὕτως εντιμον·
 βασιλει γαρ ανδρι ὁμοιουται. Προς τουτον δε ἡ Ἑλενη ἔ-
 ενδοξοτατη των γυναικων ανταπεκρινατο λογοις, εντροπης
 μοι αξιος ὑπαρχεις και φοβερος, ω προσφιλεστατε πεν-
 θερε. Και ειθε ηρεσε με θανατος ὁ κακος, ὥποτε εν-
 ταυθα τῷ σώ υἱῷ ἐπηκολουθουν, τον οικον μου, και τους
 αδελφους καταλιπουσα, (175) και την μονογενη μου

Adnotatio.

Plutarch. in Agid. et Cleomene. Ultima vocis φλε producitur ob asperum spiritum qui sequitur et vim obtinet Æolici digammatis.

V. 173. Ὡς ὄφελεν θάνατος μοι] Pulcherrime, et singulari planè cum condecencia, atque

ad personam convenientissime, dedecus suum hic in exordio orationis præfatur *Helena*; ὥς ὄφελεν θάνατος μοι &c. et eodem tandem desinit — εἰπος, εἰ ποτ' ἐν γέ.

Παιδα τε τηλυγετην, και ὀμηλικὴν ἐρατεινήν. 175

Ἀλλὰ τὰ γ' οὐκ ἐγενοντο· το καὶ κλαίουσα τέτηκα.

Τοῦτο δὲ τοι ἔρεω, ὃ μ' ἀνείρεαι, ἡδὲ μεταλλάξ·

Οὗτος γ', Ἀτρεΐδης εὐρυκρείων Ἀγαμεμνών,

Ἀμφοτέρων βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής.

Δαῖς αὐτ' ἔμος ἔσκε κυνώπιδος, εἰ ποτ' ἐν γέ. 180

ὧς φάτο· τὸν δ' ὁ γέρον ἠγασσάτο, φωνήσεν τε·

ὦ μακάρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιοδαίμων,

Ἡ ῥά νυ τοι πολλοὶ δέδμητο κούροι Ἀχαιῶν.

Ἡδὲ καὶ Φρυγὴν εἰσηλυθὸν ἀμπελοεσσάν,

Ἐνθά ἰδὼν πλείστους Φρυγᾶς, ἀνέρας αἰολοπώλους, 185

Λαοὺς Ὀτρηῆς καὶ Μυγδονοῦς ἀντιθέοιο,

Οἱ ῥά τοτ' ἐστρατοῶντο παρ' ὀχθᾶς Σαγγαριοῖο,

Καὶ γὰρ ἐγὼν ἐπικουρός εἰν μετὰ τοῖσιν ἐλεχθῆν

Adnotatio.

V. 176. Ἀλλὰ τὰ γ' οὐκ ἐγενοντο] *Quod optaverim, quodque factum oportebat; non evenit.*

V. 179. Ἀμφοτερόν βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής.] Εἶποτε γένοιτο τῶν Ὀμήρου συγκρίσεις ἐπὶ ἐν ταῖς διατριβαῖς, ἡ παρὰ τα συμποσία, ἄλλον ἄλλον σιχὸν προκρινόντος, αὐτὸς Ἀλεξάνδρος ὡς διαφερόντα πάντων ἐνεκρίνε τούτων, Ἀμφοτέρων βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής. *Plutarch. de Alexandri Magni fortitudine sive virtute, orat. 1.* Ἀρα γὰρ ὅτι αἰχμητής τε καὶ κρατερός ἀν εἶη, οὐκ εἰ μόνος αὐτὸς ἐν ἀγωνίζοιτο

πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτων αἰτίος εἶη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προσετῆκοι, ἀλλ' εἰ καὶ, ὧν βασιλεῖνοι, τούτοις εὐδαιμονίας αἰτίος εἶη. *Xenoph. Apomnemoneum. lib. 3.*

V. 180. εἰ ποτ' ἐν γέ] *Si quidem id meminisse fas sit: Si unquam digna cram, quæ isto nomine memorarer. Vide supra ad v. 173. Eustathius hæc ita explicat: Το δὲ, εἶποτ' ἐν γέ, πράττει τὸν ἐπὶ τῇ μνείᾳ τοῦ ἀνδρὸς λυπούμενον ἰσως κατ' αὐτῆς· οἶοναι*

παιδα, και τας επεραστους και καλας ὀμηλικας. Αλλα ταυτα ουκ εγενοντο· τουτο δε και κλαιουσα εκτήκομαι. Τουτο δε σοι λεγω ὅπερ με ανερωτας και πολυπραγμονεις· οὗτος, ὁ υἱος του Ατρεως, ὁ μεγαλως κρατων Αγαμεμνων, κατ' αμφοτερα ευδοκιμων, βασιλευς δικαιος, και ισχυρος πολεμιστης. (180) Ανδραδελφος δε εμου της αναιδεστατης ην, εαν ποτε ὑπηρχεν. Οὕτως ειπεν. τουτον δε ὁ γερων Θαυμασας προσεφωνησε· Ω ευγενεστατε υἱε του Ατρεως, εν καλη μοιρα γεγεννημενε, πλουτῶ ευτυχεστατε, οντως δη σοι ευλογως ὑποταττονται πολλοι των Ἑλληνων νεοι. Προ καιρου δε εις Φρυγιαν παραγεγονα την αμπελους εχουσαν· (185) Εκεισε εθεασαμην πλειστους ανδρας Φρυγας ταχεις ἵππους εχοντας, τους οχλους του Οτρεως και του ισοθεου Μυγδονος, οἱ τινες τοτε εστρατοπεδευοντο επι ταις οχθαις του Σαγγαριου ποταμου. Και γαρ εγω συμμαχος ὑπαρχων εν του-

Adnotatio.

λεγουσα, ὡς ου νυν εστιν, αλλα *mi Tranquillit.*

ποτ' ην. *Domina Dacier* hoc modo vertit: “ *Il étoit mon beau frere: Hélas! malheureuse puis “ je vivre, et penser que je ne puis “ plus lui donner ce nom?”*

V. 182. Ω μακαρ Ατρειδη, μοιρηγενες, ολβιοδαιμον] Εξωθεν οὗτος ὁ μακαρισμος, ὅπλων και ἱππῶν και στρατειας περιεχυμενης· αἱ δε των παιδων φῶναι· προς την κενην δοξαν ενδοθεν· αντιμαρτυρουσι, Ζευσ με μεγα Κρονιδης ατη ενεδησε βαρειη. *Plutarch. de Ani-*

V. 184. Ηδη και Φρυγιην εισηλυθον] *Nam memini Hesiones visentem regna sororis Laomedon-tiadem Priamum. Æn. VIII. 157.*

V. 185. Ενθα ιδον πλειστους] *Narratio sensibus fere perpetua, etiam in hac brevi oratione mire condecet.*

V. 188. εγων επικουρος εων] Επικουροι λεγονται, οἱ τοις πολεμουμενοις βοηθουντες· συμμαχοι δε, οἱ των πολεμουντων. *Schol.*

Ηματι τῷ, ὅτε ἤλθον Ἀμαζόνες ἀντιανειραί·
 Ἀλλ' οὐδ' οἱ τοσοι ἦσαν, ὅσοι ἑλικώπες Ἀχαιοί. 190

Δευτερον αὐτ' Οὐδυσῆα ἰδὼν, ἐρεεῖν ὁ γεραίος·
 Εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστί·
 Μειῶν μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
 Εὐρυτερος δ' ὠμοῖσιν, ἰδε στερνοῖσιν ἰδεσθαι.
 Τευχεὰ μὲν οἱ κεῖται ἐπὶ χθονὶ πούλυβοτειρῃ, 195
 Αὐτὸς δέ, κτίλος ὥς, ἐπιπῶλειατι στιχᾶς ἀνδρῶν·
 Ἀρνεῖω μιν ἐγῶ γε εἴσκω πηγεσιμαλλῶ,
 Ὅστ' οἶων μεγά πωῦ διερχεται ἀργενναῶν.

Τὸν δ' ἡμειβετ' ἐπεὶδ' Ἑλένη, Δίος ἐκγεγαυία·
 Οὔτος δ' αὖ, Λαερτιάδης πολυμήτις Οὐδυσσεύς, 200
 Ὅς τραφῇ ἐν δῆμῳ Ἰθάκης, κρᾶνας περ εὐσεύς,
 Εἰδὼς πάντοιους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠυδα·
 ὦ γύναι, ἡ μάλα τοῦτο ἐπὸς νημερτές εἰπῶες.
 Ἡδὲ γάρ καὶ δευρο ποτ' ἤλυθε Δίος Οὐδυσσεύς, 205
 Σέυ ἐνεκ' ἀγγεληῖς, σὺν ἀρηϊφίλῳ Μενελάῳ·

Adnotatio.

191. Δευτερον αὐτ' Οὐδυσῆα ἰδὼν, et Eustath. Cæterum Δευτερον ἐρεεῖν ὁ γεραίος] Πῶς οὐκ ἐγνώ- hic intelligendum το δευτερον, αυτον ὁ Πριαμος, ὃς προτερον ἄμα sicut (infra v. 225) το τριτον.

Μενελέω εἰς Τροίαν ἐληλυθει; Ἀ- V. 195. Τευχεὰ μὲν οἱ] Μεν- hic producitur; eadem analogia παξ μόνον ἐντυχῶν, καὶ μετὰ δε- qua μάλα, v. 214; et τε, v. 221; καὶ ἐτη χρόνον, εὐλογῶς ὁ γεραίος et ἐπεα, v. 222.

ἀπο μνήμης εἶχεν· ἴσως μὲν, οὐκ οἷον V. 200. Οὔτος δ' αὖ] Pessime hic Scholiastes interpolatus: καὶ βλέπων, διὰ το βῆδυν γῆρας· τυχὸν Οὔτοσδε λεγεται, καθάπερ Τοιοσδε.

τοῖς κατηριθιμουμην, τῇ ἡμέρᾳ ἐν ἣ αἱ τοῖς ἀνδράσι ἐναντι-
 ουμεναι Ἀμαζόνες ἦλθον. (190) Ἀλλ' οὐδὲ οὗτοι τοσούτοι
 ἦσαν ὅποσοι οἱ εὐοφθαλμοὶ Ἕλληνες. Δευτερον δὲ τὸν
 Ὀδυσσεὰ θεασάμενος ὁ γηραιὸς ἀνὴρ ῥωτά, ἀγε, ὦ προσφι-
 λες τέκνον, εἰπέ μοι καὶ τούτῳ ὅστις ἐστὶ. Μικροτερος
 μὲν τῇ κεφαλῇ τοῦ υἱοῦ τοῦ Ἀτρεΰδης Ἀγαμέμνωνος, πλατυ-
 τερος δὲ τοῖς ὤμοις καὶ τοῖς στήθεσι ὄρασθαι. (195)
 Τὰ ὄπλα αὐτοῦ κεῖται ἐπὶ τῇ πολλοῦς τρέφουσῃ γῇ,
 αὐτὸς δὲ καθάπερ χειροῦ κριὸς ἐπερχεται τὰς τάξεις
 τῶν ἀνδρῶν· ἐγὼ αὐτὸν εἰκάζω κριῶν εὐτραφεὶς μαλλοὺς
 ἔχοντι, ὅς τοι μέγα ποίμνιον τῶν λαμπρομαλλῶν διερχε-
 ται προβάτων. Πρὸς τούτῳ ἡ ἐκ Διὸς γεννηθεῖσα ἡ
 Ἑλένη μετὰ ταῦτα ἀνταπεκρίνατο, (200) Οὗτος δὲ ὁ τοῦ
 Λαέρτου παῖς ὑπάρχει ὁ πολυβούλος Ὀδυσσεύς, ὅστις
 ἐτραφῆ ἐν τῷ δήμῳ τῆς Ἰθάκης καί τοι τραχείας ὑπαρχου-
 σης, ἐπιστάμενος τοὺς πάντοδα πούς δόλους καὶ τὰ συνετὰ
 βουλευμάτων. Πρὸς ταύτην δὲ ὁ Ἀντήνωρ ὁ συνέτος καὶ
 προφρων ἐξ ἐναντίας εἶπε· ὦ γυνή, οὕτως δὲ λίαν τούτῳ
 τὸν λόγον ἀληθῆ εἰπῶς· (205) πρὸ ὀλίγου δή ποτε ἐνταυθα
 παρεγένετο ὁ ἐνδοξὸς Ὀδυσσεύς, ἕνεκα τῆς σου ἀγγελίας,

Adnotatio.

Quem malo omine secutus est “*dulum affixam.*” Cic. de Orat. I. Barnesius, et hic, et v. 229. et alibi. V. 203. ἀντίον ἦλθε] *Æolus hæc contra. Æn. I. 80. Æneas contra cui talia reddit. Æn. X. 530.*

Ibid. πολυμήτις Ὀδυσσεύς] *Pel- V. 205. ποτ' ἦλθε] Postulat*
laciis Ulyssei. Æn. II. 90.

V. 201. Ἰθάκης, κρῆνης περ εὐουσίας] *Scopulos Ithacæ, Laërtia regna. Æn. III. 272. “Ithacam il-*

“lam inasperrimis saxis tanquam ni- V. 206. Σεν ἕνεκ' ἀγγελίης]

Τους δ' ἐγὼ ἐξείνισσα, καὶ ἐν μεγάροισι φίλησα·
 Ἀμφοτέρων δὲ φύην ἔδαην καὶ μῆδεα πυκνὰ·
 Ἀλλ' ὅτε δὴ Τρῶεσσιν ἀγείρομενοισιν ἐμιχθῆν,
 Σταντῶν μὲν, Μενελάος ὑπείρεχεν εὐρέας ὦμους, 210
 Ἀμφὼ δ' ἐζόμενω, γέραρῳτερος ἦεν Ὀδυσσεύς.
 Ἀλλ' ὅτε δὴ μυθούς καὶ μῆδεα πασιν ὕφαινον,
 Ἡ τοὶ μὲν Μενελάος ἐπιτροχαδὴν ἀγορεύε,
 Πάυρα μὲν, ἀλλὰ μαλα λυγέως, ἐπεὶ οὐ πολυμύθος,
 Οὐδ' ἀφαμαρτοεπῆς, εἰ καὶ γένει ὕστερος ἦεν· 215

Adnotatio.

Vertunt Recentiores. *Tui causa Legatus*. At *Eustathius*: Ἐνεκ' ἀγγελίης τῆς κατὰ τὴν Ἑλλην. *Clark*. Recte *Eustathius*. Durius Græci utuntur genitivis, ubi Latina lingua præpositione utitur: quod tamen et Latini poetæ imitantur. Apud *Thucydidem* est ψήφισμα Μεγαρέων, plebiscitum de Megarensibus, vel contra Megarenses I. 100. 140.

Ibid. συν ἀρηϊφίλῳ Μενελάῳ] Cum *Menelaus*, et vir Princeps, et singulare certamen jam intuiturus, nequaquam hoc in loco prætereundus esset; nec tamen de ejus caractere *Helenam* verba facere deceret; pulcherrimo officio (ut recte notavit *Popius*) *Atenorem* inducit Poeta, formam atque ingenium *Menelai* hic describentem.

V. 207. ἐξείνισσα] Recte cum duplici σ. Quod ἐξείνισσα penultimam corripit.

V. 211. Ἀμφὼ δ' ἐζόμενω, γέραρῳτερος ἦεν Ὀδυσσεύς] Convenit in hunc locum quod de *Odyss.* μ'. v. 73. observavit *Demetrius Phalereus* περὶ ἑρμηνείας, §. 60. Τῷ Μεγαλοπρεπεί μὲν — τὴν ἀνθυπαλλαγὴν, ὥς Ὅμηρος “Οἱ δὲ ἔνω σκοπελοὶ, ὁ μὲν οὐρανόν —” Πολυ γὰρ οὕτω μεγαλειότερον, ἐναλλαγίσης πτώσεως, ἢ εἰπερ οὕτως εἴη, “Ἵων δὲ ἔνω σκοπελων, ὁ μὲν οὐρανόν” — Cæterum de hujusmodi Syntaxeos ratione, (cui nihil est commune cum absurda illa, quam vocant, *Antiptosi*;) vide *Primam partem*.

V. 213. 214. Ἥτοι μὲν Μενελαός —, Ἀλλ' ὅτε δὴ — Ὀδυσσεύς —.] *Menelaus* concionabatur ἐπι-

συν τῷ φιλοπολεμῷ Μενελάῳ. Τουτους δ' ἐξενοδοχησα,
 και εν τοις οἰκοις ἐφιλοφρονησαμην. Ἀμφοτερων δε την
 φυσιν ἐμαθον και τα συνετα βουλευματα. Ἀλλ' ὅποτε
 δη εν τοις συναθροισθεῖσι ἐμιγησαν Τρῳσι, (210) στα-
 θεντων μεν, ὁ Μενελαος ὑπερειχεν κατα τους πλατεις
 ὤμους, ἀμφοτερων δε καθεζομενων, ἐντιμότερος ὑπῆρχεν ὁ
 Οδυσσευς. Ἀλλ' ὅτε δη λογους και βουλας εν ᾧπασι
 κατεσκευαζον και ἐλεγον, ὁ μεν Μενελαος συντομωτατα
 παντα παρατρεχων τα καιρια ἐλεγε, ὀλιγα μεν, ἀλλα
 λιαν ἡδεως· ἐπειδη ου πολυλογος ην. (215) Ουδε εν τῷ
 λεγειν ἁμαρτανων, εαν και την ἡλικίαν ὕστερος ην.

Adnotatio.

τροχαῖδην, συντομῶς, ἐσπευσμένῳς.	" brevem quidem cum animi ju-
Παυρα μεν. <i>Ulysses</i> vero, πολλὰ	" cunditate, et propriam, (id enim
και πυκνὰ. <i>Schol.</i> Οὐκ ἡμελῆσε δε	" est, non errare verbis) et caren-
οὐδε χαρακτηρῖσαι τοὺς ῥήτορας.	" tem supervacuis eloquentiam,
Τον μεν γαρ Νέστορα, ἡδὺν και	" <i>Menelao</i> dedit; quæ sunt virtu-
προσηγῇ τοις ἀκουουσιν εἰσαγει·	" tes generis illius primi. Et ex
τον δε Μενελαον, βραχυλογον και	" ore <i>Nestoris</i> dixit <i>dulciorem</i>
ευχαριν, και του προκειμενου τυγ-	" <i>melle</i> profluere sermonem; qua
χανοντα· τον δε Οδυσσεα, πολλῇ	" certe delectatione nihil fingi
και πυκνῇ τῇ δεινότητι των λογων	" majus potest. Sed summam
κεχρημενον. <i>Dionys. Halicarn.</i>	" aggressus, ut in <i>Ulysse</i> , facun-
περι της Ὅμηρου ποιήσεως, §. 20.	" diam, magnitudinem illi junxit;
" <i>Menelaum</i> ipsum, <i>dulcem illum</i>	" cui orationem <i>Nivibus Hyber-</i>
" <i>quidem</i> tradit <i>Homerus</i> : sed	" <i>nis</i> , et copia verborum, atque
" <i>pauca loquentem.</i> " <i>Cic. de clar.</i>	" impetu, parem tribuit. Cum
<i>Orat.</i> " Itaque oratio illa [<i>Ulys-</i>	" hoc igitur nemo mortalium
" <i>sis</i>] apud <i>Homerum</i> concitata,	" contendet." <i>Quintilian. lib. 12.</i>
" et sine intermissione in morem	<i>cap. 10.</i> " Sed ea ipsa genera di-
" <i>nivis</i> superveniens, oratori data	" cendi, jam antiquitus tradita
" est." <i>Senec. epist. 40.</i> " <i>Homerus</i>	" ab <i>Homero</i> sunt tria in tribus :

Αλλ' ὅτε δὴ πολυμητις ἀναῖξειεν Ὀδυσσεύς,
 Στασκειν, ὕπαι δὲ ἰδεσκε κατὰ χθονος ὀρματὰ πηξῶς.
 Σκηπτρον δ' οὐτ' ὀπισω, οὔτε προπρηγες, ἐνωμα,
 Αλλ' ἀστεμφες ἐχέσκειν αἰδρεῖ φωτὶ εοικῶς·
 Φαιῆς κεν ζῆλοτον τινὰ ἐμμεναι, ἀφρονα δ' αὐτῶς· 220
 Αλλ' ὅτε δὴ ῥ' ὦπα τε μεγαλήν ἐκ στήθεος ἴει,
 Καὶ ἐπεὰ νιφάδεσσιν εοικοτὰ χεϊμεριῇσιν,
 Οὐκ ἂν ἐπεὶτ' Ὀδυσσῆϊ γ' ἐρισσεῖε βροτὸς ἄλλος·
 Οὐ τότε γ' ὥδ' Ὀδυσσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
 Το τρίτον αὐτ' Αἰάντα ἰδὼν ἐρεεῖν ὁ γεραίος· 225
 Τίς τ' ἀρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧς τε μέγας τε,
 Ἐξοχὸς Ἀργείων κεφαλὴν ἠδ' εὐρεᾶς ὤμους ;
 Τὸν δ' Ἑλένη τανυπέπλος ἀμειβετο, διὰ γυναικῶν·
 Οὔτος δ' Αἴας ἐστὶ πελωρίος, ἔρκος Ἀχαιῶν·
 Ἰδομένοεις δ' ἑτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὥς, 230
 Ἔστηκ'· ἀμφὶ δὲ μιν Κρητῶν ἀγοὶ ἠγερέθονται.

Adnotatio.

“ Magnificum in *Ulyxe*, et uber-
 “ tum ; Subtile in *Menelao*, et
 “ cohibitum ; mixtum modera-
 “ tumque, in *Nestore*.” *Gell. lib.*
7. cap. 14.

V. 217. Στασκειν, &c.] *Defixa*
Latinus Obtutu tenet ora, soloque
immobilis hæret, Intentos volvens
oculos. Æn. VII. 249. “ Mire
 “ auditurum dicturi cura delec-
 “ tat —. Hoc præcipit *Homerus*,
 “ *Ulyssis* exemplo ; quem stetisse
 “ oculis in terram defixis, immoto-

“ que sceptro, priusquam illam
 “ eloquentiæ procellam effunde-
 “ ret, dicit.” *Quintilian. lib. 11.*
cap. 3. Ludum facit hunc locum
Aristophanes, Nub. ver. 187. et
191. : Ἀτὰρ τι ποτ' ἐς τὴν γῆν
βλεποῦσιν οὐτοῖ ; — Τί γὰρ οἶδε
ἔρωσιν, οἱ σφοδρ' ἐγκεκυφότες ;
Clark. Huc respexit et Ovid.
Met. XIII. 125. Adstitit, atque
oculos paulum tellure moratus, Sus-
tulit ad proceres &c. Ern.

ΑΛΛ' ὅποτε ὁ πολυβουλος ανωρμησεν Οδυσσευς, ἴστατο, ὑπεβλεπε δε ἐπὶ τὴν γῆν τοὺς οφθαλμοὺς αὐτοῦ πηξας, το δε σκηπτρον οὐτ' εἰς τουπισω οὔτε εἰς τουμπροσθεν ἐκινεῖ, ἀλλ' ἀμετακινήτου αὐτο κατειχε, ἀπειρῶ ὁμοιούμενος ἀνδρὶ. (220) Εἶπες ἀν παννυ ὀργίλον τίνα εἶναι καὶ ἀφρονα ματαιῶς οὕτως. ἀλλ' ὅποτε δὴ φωνὴν μεγάλην ἐκ τοῦ στηθους αὐτοῦ ἐπεμψεν, καὶ λόγους τοὺς νίφασι παρὰ πηλσιους τὰς χειμεριναῖς, σὺδαμῶς τῷ Οδυσσεὶ ἡδύνατο ἐξισωθῆναι ἄλλος τις βροτός. Καὶ οὐ τότε οὕτω ἐθαυμάζομεν ἰδόντες τοῦ Οδυσσεὸς τὸ εἶδος, ὥσπερ τοὺς λόγους. (225) Το δε τρίτον τὸν Αἴαντα ἰδὼν ἀνηρωτὰ ὁ πρῆσβυτης· τίς δὴ οὗτος ὁ ἕτερος Ἕλλην ἀνὴρ ὁ πλατύς καὶ μέγας, Ἐξοχωτάτος τῶν Ἑλλήνων ἐν τῷ τῆς κεφαλῆς ὑψώματι, καὶ κατὰ τοὺς πλατεῖς ὤμους; Πρὸς τοῦτον δε ἡ μακροχίτων Ἑλένη ἐνδοξοτάτη γυναικῶν ἀνταπεκρίνατο, οὗτος ὁ μέγας Αἴας ἐστὶ, τὸ περιφραγμὰ τῶν Ἑλλήνων. (230) Ὁ δε Ἰδομενεὺς ἐκ τοῦ ἑτέρου μεροῦς ἐν τοῖς Κρησι, καθά-

Adnotatio.

V. 222. ἐπεὰ νίφαδεσσιν εοικοντα] Vide supra ad v. 213.

V. 223. Artificium hujus loci attingitur a Strabone L. I. p. 33. *Ern.*

V. 226. ἀνὴρ ἧς τε μέγας τε, Ἐξοχος Ἀργείων κεφαλὴν ἡδ' ευρέας ὤμους] *Latos homeros* Æn. XI. 679. *Sed cunctis altior ibat Anchises* Æn. VIII. 162. *Ipse inter primos præstanti corpore Turnus*

Vertitur, arma tenens, et toto vertice supra est. Æn. VII. 783.

Musæum ante omnes: medium nam plurima turba Hunc habet, atque humeris extantem suspicit altis. Æn.

VI. 667. Ubi notandum, *Musæum*, non *Homerum*, inter omnes tum eminere visum; quod *Homerus*, quo tempore, quæ ibi narrantur, gesta sunt, nondum natus esset.

Πολλακι μιν ξεινισσεν ἀρηϊφίλος Μενελάος
 Οἰκῶ ἐν ἡμετέρῳ, ὅποτε Κρητῆθεν ἰκοίτο.
 Νυν δ' ἄλλους μιν πάντας ὄρω ἑλικώπας Ἀχαιοὺς,
 Οὓς κεν εὖ γνοίην, καὶ τουνόμα μυθήσαιμην· 235
 Δοίω δ' οὐ δύναμαι ἰδεῖν κοσμητορὲς λαῶν,
 Καστορά θ' ἵπποδαμον, καὶ πυξ ἀγαθόν Πολυδευκέα,
 Αὐτοκασιγνήτω, τῷ μοί μιν γεινατο μητρη.
 Ἡ οὐχ ἔσπεσθην Λακεδαιμόνος ἐξ ἐρατεινῆς;
 Ἡ δευρὸ μιν ἔποντο νεεσσ' ἐνὶ ποντοποροῖσι, 240
 Νυν δ' αὐτ' οὐκ ἐθέλουσι μάχην καταδυμέναι ἀνδρῶν,
 Αἰσχεὰ δειδίότες καὶ οὐκ οὐκ πολλὰ, ἃ μοι ἐστίν;
 Ὡς φάτο· τοὺς δ' ἤδη κατεχεν φυσιζοὺς αἶα
 Ἐν Λακεδαιμόνι αὐτῇ, φίλῃ ἐνὶ πατρίδι γαίῃ.
 Κηρυκεὺς δ' ἀναστυθεὼν φέρων ὄρκια πιστά, 245
 Ἀρνεῖ δ' αὖτε, καὶ οἶνον εὐφρονα, καρπὸν ἀρουρῆς,
 Ἀσκήν ἐν αἰγείῳ· φερε δὲ κρητήρα φαεινὸν
 Κηρυξ Ἰδαίος, ἥδε χρυσεία κυπελλὰ·
 Ὡτρυνεὺς δὲ γερόντα παρίσταμενος ἐπέεσσιν·
 Ὀρσεο, Λαομέδοντιάδῃ· καλεουσὶν ἀρίστοι 250
 Τρῶων θ' ἵπποδαμῶν καὶ Ἀχαιῶν χαλκοχιτώνων,
 Ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστά ταμῆται·

Adnotatio.

- V. 232. ξεινισσεν] Vide ad v. 207. Pulchre admodum, unde primum exorsa est, eodem infelix definit.
 V. 237. πυξ ἀγαθόν] Seu crudo fudit pugnam committere cestu. V. 245. οἶνον εὐφρονα] Εὐφρων h. l. dicitur active, lætificum. Ern.
 V. 242. οὐκ οὐκ πολλὰ, ἃ μοι ἐστίν] Vide supra ad v. 173. V. 246. καρπὸν ἀρουρῆς] ἀρουρα est γῆ ἀρουμένη, terra culta.

περ θεος ἴσταται· περι αὐτον δὲ καὶ οἱ τῶν Κρητῶν ἀρχη-
γοὶ συναθροίζονται. Πολλὰκις δὲ αὐτον ὁ φιλοπολεμὸς
ἐξενόδοχησε Μενελάος ἐν τῇ ἡμετέρᾳ οἰκίᾳ, ὥστε ἀπο τῆς
Κρητῆς παρεγενετο. Νῦν μὲν τοὺς ἀλλοὺς πάντας μέλαν-
οφθαλμοὺς Ἑλλήνας βλέπω, (235) οὓς τινὰς δὴ καλῶς
γινώριζω, καὶ κατ' ὄνομα λεγοίμι· τοὺς δὲ δύο διατακτοράς
τῶν Ἑλλήνων θεασασθαι οὐ δύναμαι, τὸν ἵππικῶτατον
Καστορά, καὶ τὸν ἐν τῇ πυκτῇ ἀγάθον Πολυδεύκη, τοὺς
αὐταδελφούς, οὓς τινὰς σὺν ἐμοὶ μία μητὴρ ἐγεννήσεν. Ἡ
οὐκ ἐπηκολούθησαν ἐκ τῆς ἐπεραστοῦ καὶ καλῆς Λακε-
δαιμόνος; (240) Ἡ ἐνταῦθα μὲν ἠκολούθησαν σὺν ταῖς
θαλασσοπλοοῖς ναυσι, νῦν δὲ οὐ βούλονται ἐπὶ τῇ μάχῃ
τῶν ἀνδρῶν ἐπεισελθεῖν, τὰς αἰσχυράς φοβούμενοι καὶ τὰ
ὄνειδ' ἄτινα πολλὰ μοι ἐστὶ; Οὕτως εἶπεν ἡ Ἑλένη. του-
τοὺς δὲ ἡδὴ κατεῖχεν ἡ τοῦ ζῆν φύουσα τοῖς ἀνδρῶσι γῆ,
ἐν τῇ Λακεδαιμονίᾳ αὐτοῖσι, ἐν τῇ πατρικῇ γῇ αὐτῶν.
(245) Οἱ δὲ κηρυκεὶς κατὰ τὴν πόλιν ἐφέρον τὰ πιστὰ
ὄρκωμοσῖα τῶν Θεῶν, ἀρνὰς δύο, καὶ εὐφραντικὸν οἶνον,
καρπὸν τῆς γῆς, ἐν τῷ αἰγείῳ ἀσκῷ· ἔφερε καὶ λαμπρὸν
κράτηρα ὃ κηρυξ ἀπο τῆς Ἰδῆς, καὶ χρυσοῦ ποτηρίαν·
τοῖς δὲ λόγοις παραστὰς τὸν γέροντα διηγείρε, (250) δι-
εγέρθητι, ὦ υἱὲ τοῦ Λαομέδοντος· καλοῦσι σε οἱ βελτιστοὶ
τῶν ἵππικῶτατων Τρώων καὶ τῶν σιδηροθώρακων Ἑλλήνων

Adnotatio.

V. 247. κρητῆρα φαεινόν] *Cra-* ut conjecit *Barnesius*; at langui-
tera argenteum. dum id valde fuisset, et invenus-

V. 248. Κηρυξ Ἰδαῖος, ἡδε] *Li-* tum.
cet alias legi posset, Ἰδαῖος κηρυξ,

Αὐτὰρ Ἀλεξάνδρος καὶ ἀρηϊφίλος Μενελάος
 Μάκρης ἐγχείρῃσι μάχῃσιντ' ἀμφὶ γυναικί.
 Τῷ δὲ κε νικησάντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 Οἱ δ' ἄλλοι, φιλοτῆτα καὶ ὀρκία πιστὰ ταμοντές,
 Ναιοίμεν Τροίην ἐριβώλακα· τοὶ δὲ νεώνται
 Ἀργὸς ἐς ἵπποβοτον καὶ Ἀχαιῖδα καλλιγυναικά.

ὧς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίρους
 Ἴωπους ζευγνυμέναι· τοὶ δ' ὀτραλεῶς ἐπιθόντο. 260
 Ἄν δ' ἄρ' ἐβη Πρίαμος, κατὰ δ' ἥνια τεινεν ὀπίσσω·
 Παρ δὲ οἱ Ἀντήνωρ περικαλλέα βῆσατο δίφρον.
 Τῷ δὲ δια Σκαίων πεδιονδ' ἐχὼν ὠκεὺς ἵππους.

Ἀλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 Ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πολυβοτείραν, 265
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώντο.
 Ὄρνυτο δ' αὐτὶκ' ἐπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 Ἄν δ' Ὀδυσσεὺς πολυμήτις· ἀτὰρ κηρυκεὺς ἀγαυοὶ
 Ὀρκία πιστὰ θεῶν συναγόν, κρητῆρι δὲ οἶνον
 Μίσγον· ἀτὰρ βασιλευσὶν ὕδωρ ἐπὶ χεῖρας ἐχευαν· 270
 Ἀτρεΐδης δὲ ἐρυσσαμένος χεῖρεσσι μαχαιραῖν,
 Ἥ οἱ παρ' Ἰφιδῆος μέγα κούλεον αἰεν αὐρτο,
 Ἀργῶν ἐκ κεφαλῶν τὰμνε τρίχας· αὐτὰρ ἐπειτα

Adnotatio.

V. 259. ῥίγησεν δ' ὁ γέρον] Cohorruit, præ metu et de filio dimicatur, et de rerum summa.

V. 260. Ἴππους ζευγνυμέναι] Qua analogia ζευγνύμεναι fit a ζευγνυμι, vide Primam hujus Προ- παρασκευῆς Partem.

V. 261. Ἄν δ' ἄρ' ἐβη Πρίαμος, κατὰ δ' ἥνια τεινεν ὀπίσσω] Interea Reges, ingenti mole Latinus Quadrijugo vehitur curru — bigis it Turnus in albis — Hinc Pater Æneas — Et juxta Ascanius — Pro cedunt castris. Æn. XII. 161.

εἰς τὸ πεδίον κατελθεῖν, ἵνα πιστοὺς ὅρκους ποιήσῃτε. Ὁ
 δὲ Ἀλεξάνδρος καὶ ὁ φιλοπολεμὸς Μενέλαος ταῖς μακροῖς
 δόρασι μαχισθῶσι περὶ τῆς γυναικός· (255) τῷ δὲ νικη-
 σοντι ἢ γυνὴ καὶ τὰ κτήματα ἀκολουθήσειαν. Οἱ δὲ
 λοιποὶ, φίλιαν καὶ ὅρκους πιστοὺς ποιήσαντες, κατοικου-
 μεν εἰς τὴν μεγαλοβῶλον καὶ εὐγεῖον Τροίαν· οὗτοι δὲ πο-
 ρευθήσονται εἰς τὸ ἵπποτροφὸν Ἀργός, καὶ εἰς τὴν Ἑλλη-
 νίδα γῆν τὴν καλὰς γυναικάς ἐχούσαν. Οὕτως εἶπεν. ὁ
 δὲ γέρων ἐφοβήθη, παρεκελεύσατο δὲ τοὺς ἑταίρους (260)
 καὶ τοὺς ἵππους ζευγνύναι. οὗτοι δὲ σπουδαίως ἐπεισθήσαν.
 Ἀνεβῆ δὲ καὶ ὁ Πρίαμος, καὶ τὰ λῶρα ὀπίσω ἐξέτεινε·
 σὺν αὐτῷ δὲ ὁ Ἀντήνωρ ἐν τῷ περικαλλεῖ ἄρματι καθεζέτο.
 Οὗτοι δὲ κατὰ τὸ πεδίον ἐπὶ τῶν ἀριστερῶν μερῶν ἤλασαν
 τοὺς ταχείς ἵππους. Ἀλλ' ὅτε δὴ παρεγενοντο ἐπὶ τοὺς
 Τρῶας καὶ τοὺς Ἕλληνας, (265) ἐκ τῶν ἵππων αὐτῶν
 ἀποβάντες ἐπὶ τὴν γῆν τὴν πολλοὺς τρέφουσιν, εἰς τὸ
 μέσον τῶν Τρῶων καὶ τῶν Ἑλλήνων ἐν τάξει ἐπορεύοντο.
 Εὐθεὺς δὲ μετὰ ταῦτα διεγείρετο καὶ ὥρματο καὶ ὁ βασι-
 λεὺς τῶν ἀνδρῶν Ἀγαμέμνων, διηγερθὴ δὲ καὶ ὁ πολυβούλος
 Ὀδυσσεύς. οἱ δὲ λαμπροὶ κηρυκεῖς σὺνήγον τὰ ὀρκωμοσίᾳ τῶν
 Θεῶν, τὸν δὲ οἶνον ἐν τῷ κρατῇ (270) ἀνεμιγνύον· τοῖς δὲ
 βασιλευσὶ μετὰ ταῦτα ὕδωρ ἐν ταῖς χερσὶ ἐπέχεον νύφασ-
 θαι. Ὁ δὲ τοῦ Ἀτρεὺς υἱὸς ἐν ταῖς χερσὶ σπασαμένος καὶ
 λαβὼν μαχαίραν, ἥτις αὐτῷ πλησίον τῆς μεγάλης ξίφο-
 θῆκης αἰεὶ ἐκρεμάτο, ἐκ τῶν ἀρνῶν τῶν κεφαλῶν τὰς τρίχας

Adnotatio.

V. 273. Ἀρνῶν ἐκ κεφαλῶν *media inter cornua setas*. Æn. VI.
 ταμνε τρίχας] *Et summas carpens* 245. *et tempora ferro Summa no-*

Κηρυκες Τρωων και Αχαιων νειμαν αριστοις·
 Τοισιν δ' Ατρείδης μεγαλ' ευχετο, χειρας ανασχων· 275
 Ζευ πατερ, Ιδηθεν μεδεων, κυδιστε, μεγαστε,
 Ηελιος θ', ός παντ' εφορας, και παντ' επακουεις,
 Και Ποταμοι, και Γαια, και οι ύπενερθε καμοντας
 Ανθρωπους τινυσσον, ό τις κ' επισρκον ομοσση,
 'Υμεις μαρτυροι εστε, φυλασσετε δ' όρκια πιστα· 280
 Ει μεν κεν Μενελαον Αλεξανδρος καταπεφνη,
 Αυτος επειθ' 'Ελενην εχετω και κτηματα παντα,
 'Ημεις δ' εν νηεσσι νεωμεθα ποντοποροισιν·
 Ει δε κ' Αλεξανδρον κτεινη ξανθος Μενελαος,
 Τρωας επειθ' 'Ελενην και κτηματα παντ' αποδουναι, 285
 Τιμην δ' Αργείοις αποτινιμεν ήντιν' εοικεν,
 'Η τε και εσσομενοισι μετ' ανθρωποισι πεληται.
 Ει δ' αν εμοι τιμην Πριαμος Πριαμοιο τε παιδες
 Τινειν ουκ εθελωσιν, Αλεξανδροιο πεσοντος,
 Αυταρ εγω και επειτα μαχεσσομαι, εινεκα ποινης, 290
 Αυτι μενων, είως κε τελος πολεμοιο κιχειω.

Adnotatio.

tant pecudum. Æn. XII. 173.

V. 276. Ζευ πατερ, Ιδηθεν μεδεων, κυδιστε, μεγαστε] *Heraclides Ponticus* citat: Ζευ κυδιστε, μεγαστε, κελαινεφες, αιθερι ναιων.

V. 277 — 284. Ηελιος θ' — και Ποταμοι, και Γαια —. 'Υμεις μαρτυροι εστε —. Ει μεν κεν Μενελαον —. Ει δε κ' Αλεξανδρον —] *Sol, qui terrarum flammis opera*

omnia lustras; — Et Diræ ultrices. — Æn. VI. 607. Esto nunc Sol testis, et hæc mihi Terra precanti, — Et Pater Omnipotens, et tu Saturnia Juno — Fontesque Fluviosque voco. — Cesscrit Ausonio si fors victoria Turno, Contenit Evandri victos discedere ad urbem; Cedet Iulus agris; nec post arma ulla rebelles Æneidæ resercent, ser-

εκοψε· μετα ταυτα δε οἱ κηρυκες, οἱ ὑπηρεται των Τρωων και των Ἑλληνων, τοις βελτιστοις ενεμερισαν. (275) Εν τουτοις ὁ υἱος του Ατρεως μεγαλως τας χειρας ανεγειρας ηυχετο, ω Ζευ πατερ, ὁ της Ιδης βασιλευων, μεγιστε και ενδοξε, και ω Ἡλιε, ὅστις τα παντα βλεπεις και παντα ακουεις, και ω Ποταμοι, και ω Γη, και οἵτινες κατωθεν τους αποθανοντας ανθρωπους τιμωρεισθε, ὅστις ψευδες ομωση, (280) ὑμεις εστε μαρτυρες, και τα ὀρκωμοσια πιστως φυλασσετε· εαν μεν τον Μενελαον ὁ Αλεξανδρος φονευση, αυτος εις το μετα ταυτα την Ἑλενην εχετω και παντα τα κτηματα, ἡμεις δε συν ταις θαλασσοπωλοις ἡμων ναυσι πορευθωμεν· εαν δε τον Αλεξανδρον ὁ ξανθος Μενελαος φονευση, (285) τους Τρωας μετα ταυτα Ἑλενην και παντα τα χρηματα αποδουναι, και τιμην τοις Ἑλλησιν αποδουναι ἡντινα ωρεπει, ἢ τε και εν ταις μελλουσαις γενεαις και ανθρωποις ὑπαρξει. Εαν δ' εμοι ὁ Πριαμος και οἱ του Πριαμου παιδες τιμην ανταποδιδοναι ου βουλονται, φονευθεντος του Αλεξανδρου, (290) μετα ταυτα εγω ἐνεκα της αντεκτισεως και ανταποδοσεως πολεμησω ενταυθα μενων, ἕως αν του πολему το τελος καταλαβω.

Adnotatio.

rove hæc regna lacescent. Sic nostrum annuerit nobis victoria martem,—paribus se legibus ambæ Invictæ gentes æterna in fœdera mittant. Æn. XII. 176. &c.

V. 278. καμοντας] Optime et significanter exprimit id hæc vox, quod Latine dicitur, vita

functos; pari ratione ac, Officio functos, Honore functos, Labore functos; et similia siqua sunt.

V. 279. τιννυσθον] Δυϊκῶ ἐε αριθμῶ κεχρηται, ειπων, Τιννυσθον· εστι γαρ ὁ λογος προς Πλουτωνα και Περσεφονην. Schol.

Η, και απο στομαχους αρνων ταμε νηλεϊ χαλκῳ.
 Και τους μεν κατεθηκεν επι χθονος ασπαιροντας,
 Θυμου δευομενους· απο γαρ μενος εϊλετο χαλκος·
 Οινον δ' εκ κρητηρος αφυσσαμενοι δεπασσιν 295
 Εκχεον, ηδ' ευχοντο θεοις αιειγενετησιν·
 'Ωδε δε τις ειπεσκεν Αχαιων τε Τρωων τε·

Ζευ κυδιστε, μεγαιστε, και αδανατοι θεοι αλλοι,
 'Οπποτεροι προτεροι ὑπερ ὀρκια πημηνειαν,
 'Ωδε σφ' εγκεφαλος χαμαδις ῥεοι, ὡς ὁδε οινος, 300
 Αυτων, και τεκεων· αλοχοι δ' αλλοισι μιγειεν.

'Ως εφαν' ουδ' αρα πω σφιν επεκραιαινε Κρονιων.
 Τοισι δε Δαρδανιδης Πριαμος μετα μυθον εειπε·

Κεκλυτε μευ, Τρωες, και εϋκνημιδες Αχαιοι·
 Ητοι εγων ειμι προτι Ιλιον ηνεμοεσσαν 305
 Αψ, επει ουπως τλησομ' εν οφθαλμοισιν ὄρασθαι
 Μαρναμενον φιλον υἱόν αρηϊφιλῳ Μενελαῳ.
 Ζευς μεν που τογε οιδε και αδανατοι θεοι αλλοι,
 'Οπποτερω θανατοιο τέλος πεπρωμενον εστιν·

Η ῥα, και ες διφρον αρνας θετο ισοθεος φως· 310
 Αν δ' αρ' εβαιν' αυτος, κατα δ' ἡνια τεινεν οπισσω·
 Παρ δε οἱ Αντηνωρ περικαλλεα βησατο διφρον·
 Τω μεν αρ' αψορῥοι προτι Ιλιον απονεοντο.

Adnotatio.

V. 292. Η, και απο στομαχους
 αρνων ταμε] *Talibus inter se fir-*
mabant fœdera dictis, Conspectu
in medio procerum; tum rite sacra-
tas In flammam jugulant pecudes.

Æn. XII. 212.

V. 293. επι χθονος ασπαιρον-
 τας, Θυμου δευομενους] *Exanimis-*
que tremens procumbit humi. Æn.
 V. 481.

Εφη, και τῷ ἀνῆλῃ σιδηρῷ ἀπεκτείνει τοὺς στομαχοὺς
 τῶν ἀρῶν. Καὶ τοὺς μὲν κατέδηκεν ἐπὶ τῆς γῆς ψυ-
 χοῤῥαγούντας, τῆς ψυχῆς ἐνδείεις, οὕτως γὰρ τὴν δυνάμιν
 αὐτοῖς ὁ σιδηρὸς ἀφείλετο. (295) Τὸν δὲ οἶνον ἐκ τοῦ
 κρατήρος τοῖς ποτηρίοις ἀπαντλήσαντες, ἐξεχέον, καὶ ἡυ-
 χοντο τοῖς αἰεὶ, διὰ παντός, οὐσι Θεοῖς. Οὕτως δὲ τις
 εἶπεν ἐκ τῶν Ἑλλήνων καὶ τῶν Τρῶων, ὦ Ζεῦ ἐνδοξε
 καὶ βελτιστέ, καὶ οἱ λοιποὶ ἀθάνατοι ἄλλοι Θεοί, ὅποιοι
 προτεροὶ τοὺς ὅρκους βλάψειαν, (300) οὕτως ὁ ἐγκε-
 φαλὸς αὐτῶν ἐπὶ τὴν γῆν καταῤῥέυσῃ καὶ χυθῇ, ὥς
 οὗτος ὁ οἶνος, αὐτῶν, καὶ τῶν τεκνῶν αὐτῶν. αἱ δὲ γυ-
 ναῖκες αὐτῶν ἄλλοις μιχθῆισαν. Οὕτως εἶπεν. οὐπῶ δὲ
 ἤδη αὐτοῖς τοῦτο ἐξεπλήρωσε ὁ υἱὸς τοῦ Κρόνου. Ἐν τοῦτοις
 δὲ ὁ τοῦ Δαρδανίου παῖς Πρίαμος λόγον εἶπεν, ἀκουσατέ
 μου ὦ Τρῶες καὶ ὦ εὐσῶλοι Ἕλληνες, (305) ἦτοι ἐγώ
 μὲν ἀπείμι πρὸς τὴν ὑψηλὴν Ἰλίον εἰς τοῦπισῶ, ἐπεὶ
 οὐδ' αὖτε καρτερήσω ἐν τοῖς ὀφθαλμοῖς βλέπειν μαχο-
 μένον τὸν προσφίλῃ μου υἱὸν τῷ φιλοπολεμῷ Μενελάῳ.
 Ὁ Ζεὺς μὲν πού τοῦτο γινώσκει καὶ οἱ λοιποὶ ἀθάνατοι
 Θεοί, ὅποιον τὸ τέλος τοῦ θανάτου μεμοιραμένον ἐστὶ.
 (310) Εφη δὲ, καὶ εἰς τὸ ἄρμα τοὺς ἀρνας ἐθετο ὁ ἴσος
 Θεοῖς ἀνὴρ· ἀνέβη δὲ καὶ αὐτὸς ὁ Πρίαμος, καὶ τὰ λῶρα
 ὀπίσω κατέτενε. Παρ' αὐτῷ δὲ καὶ ὁ Ἀντήνωρ ὑπὸ τὸ
 περικαλλὲς ἄρμα ἀνέβη. Καὶ οὗτοι μὲν ἤδη ὀπισθορμητοὶ
 πρὸς τὴν Ἰλίον ἐπανηρχοντο. Ὁ δὲ Ἐκτώρ, ὁ τοῦ Πρια-

Adnotatio.

V. 306. ἐπεὶ οὐπῶς τλησὸμ' *pugnam aspicere hanc oculis, non*
 ἐν ὀφθαλμοῖσιν ὁρασθαι] *Non fœdera possum.* Æn. XII. 212.

Ἐκτωρ δὲ Πριαμοιο παῖς καὶ διὸς Οδυσσεύς
 Χωρὸν μὲν πρῶτον διεμετρεῖν, αὐτὰρ ἔπειτα 315
 Κληροῦς ἐν κυνέῃ χαλκῆρεϊ παλλὸν ἔλοντες,
 Ὅπποτερός δὴ προσθὲν ἀφείη χαλκεὸν ἐγχος.
 Λαοὶ δ' ἤρῃσαντο, θεοῖσι δὲ χεῖρας ἀνεσχόν·
 Ὡδὲ δὲ τίς εἰπὲσκεν Ἀχαιῶν τε Τρῶων τε.

Ζεῦ πατέρ, Ἰδῆθεν μέδεων, κυδίστε, μεγίστε· 320
 Ὅπποτερός ταδὲ ἔργα μετ' ἀμφοτεροσὶν ἐθήκε,
 Τὸν δὸς ἀποφθιμένον δύναι δομον Αἴδος εἰσω,
 Ἡμῖν δ' αὖ φιλοτῆτα καὶ ὀρκία πιστὰ γενεσθῆαι.

Ὡς ἄρ' ἐφάν· παλλέν δὲ μέγας κορυθαίολος Ἐκτωρ,
 Ἀψ' ὄρων· Παριὸς δὲ θῶος ἐκ κληρὸς ορούσεν. 325

Οἱ μὲν ἔπειθ' ἰζόντο κατὰ στιχάς, ἥχι' ἑκάστω
 Ἴπποισι αἰρσιπῶδες, καὶ ποικίλα τευχέ' ἐκεῖτο.
 Αὐτὰρ ὄγ' ἀμφ' ὠμοῖσιν ἐδύσατο τευχέα καλά
 Διὸς Ἀλεξάνδρος, Ἑλένης ποσὶς ἠΰκομοιο.

Κνημιδάς μὲν πρῶτα περὶ κνημῆσιν ἐθήκε 330
 Καλάς, ἀργυρεοῖσιν ἐπισχυροῖς ἀραρυίας·
 Δευτέρον αὖ, θώρηκα περὶ στήθεσσιν ἐδύνεν
 Οἷο κασιγνήτοιο Λυκάονος· ἥρμωσε δὲ αὐτῷ·
 Ἀμφὶ δ' ἄρ' ὠμοῖσιν βάλετο ξίφος ἀργυροήλον,

Adnotatio.

V. 315. Χωρὸν μὲν πρῶτον κηρεῖ] *Convencere viri, dejectam-*
que circa sortem Acccepit galea.
magna sub manibus urbis, Di- *Æn. V. 490.*

mensi Rutulique viri Teucricque V. 330. Κνημιδάς μὲν πρῶτα,
parabant. Æn. XII. 116. &c.] *Rutulum thoraca indutus*

V. 316. Κληροῦς ἐν κυνέῃ χαλ- *ahenis Horrebat squamis, surus-*

μου παῖς, καὶ ὁ ἐνδοξὸς Ὀδυσσεύς (315) τὸν τόπον μὲν
 πρῶτον διεμετρήσαν· μετὰ ταῦτα δὲ τοὺς κληροὺς λαβόν-
 τες ἐν τῇ σιδήρῳ καὶ χαλκῷ ἐηρμოსμένην περικεφαλαιὰ
 ἐκινούν, ὅποιος δὴ πρότερος πεμψείε τῷ σιδήρῳ ἡρμოსμένον
 δορυ. Οἱ δὲ οἰχοὶ ἠύξαντο, καὶ τοῖς Θεοῖς τὰς χεῖρας
 ἀνετείνον. Οὕτως δὲ τις εἶπεν ἐκ τῶν Ἑλλήνων καὶ
 τῶν Τρώων, (320) ὦ πατέρ, ὦ Ζεῦ, ὁ τῆς Ἰδῆς βασι-
 λεύων, ἐνδοξε, βελτίστε, ὅποιος ταῦτα τὰ ἔργα ἐν ἀμ-
 φοτέροις εἰργάσατο, τοῦτον δὸς ἀποθάνοντα εἰς τὸ οἰκημα
 τοῦ Ἄϊδου ἐλθεῖν, ἡμῖν δὲ φίλιαν καὶ πιστοὺς ὄρκους
 γενεσθαι. Οὕτως εἶπεν. ἐκινεῖ δὲ τὴν περικεφαλαιάν
 εὐκίνητον ἐχὼν ὁ μέγας Ἑκτωρ, (325) εἰς τοῦπισω βλέ-
 πων· ὁ δὲ τοῦ Ἀλεξάνδρου κληρὸς ταχέως ἐξώρμα. Οὐ-
 τοὶ μὲν μετὰ ταῦτα ἐπὶ τὰς ἑαυτῶν τάξεις ἐκάθεζοντο,
 ὅπου ἕκαστῳ οἱ ταχεῖς ἵπποι ἴσταντο, καὶ τὰ ποικίλα
 ἐκείντο ὅπλα. Οὗτος δὲ ἐν τοῖς ὤμοις περιεβαλετο τὰ
 ὅπλα τὰ κάλα, ὁ ἐνδοξὸς Ἀλεξάνδρος, ὁ ἀνὴρ τῆς καλ-
 λικομοῦ Ἑλένης. (330) Πρῶτον μὲν σιδήρα ὑπόδηματα
 ἐν ταῖς κνημαῖς αὐτοῦ ἐθήκε κάλα, ἐπὶ τοῖς ἀργυρεῖς
 ἀστραγαλοῖς αὐτοῦ εὐ ἡρμოსμένα. Ἐκ δευτέρου θώρακα
 ἐν τοῖς στήθεσι αὐτοῦ ἐνεδύσατο τοῦ ἰδίου ἀδελφοῦ τοῦ
 Λυκάονος, ἄρμοδιον δὲ αὐτῷ ἐγένετο. Ἐν δὲ τοῖς ὤμοισι
 αὐτοῦ καὶ τὸ ἀργυροῦς ἤλους ἐχὼν ξίφος περιεβαλετο

Adnotatio.

que incluserat auro; — laterique lateri clypeus, loricaque tergo est.
 accinxerat ensem. Æn. XI. 487. Æn. XII. 432.

V. 333. ἡρμωσε δ' αὐτῷ *Habilis*

Χαλκεον· αὐταρ ἐπεῖτα σάκος μέγα τε στιβαρον τε· 335
 Κρατι δ' ἐπ' ἰφθίμῳ κυνηεν εὐτυκτον ἐθήκεν,
 Ἴππουριν· δεινον δὲ λοφος καθυπερθεν ἐνευεν·
 Εἴλετο δ' αλκιμον ἐγχος, ὃ οἱ παλαμῆφιν ἀρηρεῖ·
 Ὡς δ' αὐτῶς Μενελαος ἀρηϊὸς ἐντὲ' ἐδυνεν.
 Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρηχθήσαν, 340
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχωωντο,
 Δεινον δερκομενοί· θαμβος δ' ἔχεν εἰσοροωντας
 Τρῶας θ' ἰπποδάμους, καὶ εὐκνημίδας Ἀχαιοὺς.
 Καὶ ῥ' ἐγγυς στήτην, διαμετρητῶ ἐνὶ χῶρῳ,
 Σείοντ' ἐγκείας, ἀλλήλοισιν κοτεοντε. 345
 Προσθε δ' Ἀλεξάνδρος προΐει δολιχοσκίον ἐγχος,
 Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα παντοσεῖσιν,
 Οὐδ' ἐρῆξεν χαλκόν, ἀνεγναμφθεὶ δὲ οἱ αἰχμῇ
 Ἀσπίδι ἐν κρατερῇ· ὃ δὲ δευτερός ὠρνυτο χαλκῷ
 Ἀτρεΐδης Μενελαος, ἐπευξάμενος Διὶ πατρί· 350
 Ζεὺ ἀνα, δὸς τίσασθαι, ὃ μὲ προτερός κακ' ἐοργε,
 Διὸν Ἀλεξάνδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμασπον·
 Οφρα τις ἐρῆγῃσι καὶ οὔσιγονων ἀνθρώπων,
 Ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλοτῆτα παρασχη.

Adnotatio.

V. 337. Ἴππουριν· δεινον δὲ κατ' ἀσπίδα, — Οὐδ' ἐρῆξεν χαλκόν. *Rauco quod protinus arcu taque hirsutus equina.* Ἄν. X. 869. *repulsum, Et summo clypei nequicquam umbone perpendit.* Ἄν.

V. 338. αλκιμον ἐγχος] *Validam hastam.* Ἄν. X. 401.

V. 355. προΐει δολιχοσκίον ἐγχος — Διὰ μὲν ἀσπίδος ἤλθει, —

V. 347. Καὶ βάλεν Ἀτρεΐδας χος — Διὰ μὲν ἀσπίδος ἤλθει, —

(335) το σιδήρουν. μετὰ ταῦτα δὲ τὴν ἀσπίδα αὐτῷ τὴν μεγάλην καὶ ἰσχυράν. Ἐπὶ δὲ τῇ ἰσχυρᾷ αὐτοῦ κεφαλῇ κεφαλαιᾷν εὐκατασκευαστὸν ἐθήκε, τὴν ἐξ ἵππειων τριχῶν, φοβερὸν δὲ ὁ λοφὸς ὑπερανῶθεν ἐνευεν. Ἐλαβε δὲ καὶ τὸ ἰσχυρὸν αὐτοῦ δορυ, ὅπερ ἐν ταῖς χερσὶ αὐτοῦ ἄρμοδιον ἦν. Οὕτως δὲ ὁμοίως ὁ πολεμικὸς Μενελάος τὰ ὅπλα αὐτοῦ ἐνεδύσατο. (340) Οὗτοι δὲ ἐπεὶ οὐκ ἐκ τοῦ ἑκατέρου οὗλου καθῴπλισαντο, εἰς τὸ μέσον τῶν Τρῶων καὶ τῶν Ἑλλήνων ἐν τάξει ἐπορεύοντο, δεινὸν εἰς ἀλλήλους βλέποντες· καταπληξίς δὲ κατεῖχε τοὺς βλέποντας τοὺς τε ἵππικωτάτους Τρῶας καὶ τοὺς εὐοπλοὺς Ἕλληνας. Καὶ δὴ ἐν τῷ μεμετρημένῳ τόπῳ ἐγγὺς ἀλλήλων ἐστήσαν, (345) τὰ δοράτα αὐτῶν σειόντες, καὶ ἐν ἀλλήλοις ὀργιζόμενοι. Πρῶτος δὲ ὁ Ἀλέξανδρος προεπεμίψε τὸ μακροπορευτὸν δορυ, καὶ ἐβάλεν τὸν υἱὸν τοῦ Ἀτρεῶς κατὰ τὴν πανταχοῦ ἐν ἰσπιδᾷ, οὐδαμῶς δὲ ἐν τῇ ἀσπίδι χαλκὸν διεκοίψεν, ἥ δὲ ἐπιδόρατις αὐτῷ ἀνεκαμφθῇ ἐν τῇ ἰσχυρᾷ ἀσπίδι. οὗτος δὲ δευτέρως ὥρματο τῷ σιδήρῳ (350) ὁ υἱὸς τοῦ Ἀτρεῶς Μενελάος, τῷ πατρὶ τῶν Θεῶν Διὶ ἐπευξάμενος, ὡς Ζεὺ βασιλεῦ, παρὰ σῃ τιμῇ τῇσδε, ὅς εἰς ἐμὲ πρῶτον κακὰ εἰργάσατο, τὸν ἐνδοξὸν Ἀλέξανδρον, καὶ ὑπὸ ταῖς ἐμαῖς χερσὶ φονεύσον, ὅπως τις φοβηθῇ καὶ τῶν μεταγενεστέρων ἀνθρώπων, ἐπὶ τὸν ξενόδοχον αὐτοῦ πρᾶξαι

Adnotatio.

Καὶ διὰ Θωρηκός] *Hastam jactit: Transiit intextum tauris opus. illa per orbem Ære cavum triplici, per linea terga, tribusque* Æn. X. 783.

Ἡ ῥά, καὶ ἀμπεπαλὼν προΐει δολιχοσκιὸν ἐγχὼς, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα παντοσεῖσιν.

Διὰ μὲν ἀσπίδος ἤλθε φαεινὴς οὐβριμον ἐγχὼς,

καὶ διὰ θωρηκὸς πολυδαίδαλου ἡρηρεῖστο·

Ἀντικρὺ δὲ παρὰ λαπαρὴν διαμήσε χιτῶνα

Εγχὼς· ὃ δ' ἐκλινθεῖ, καὶ ἀλευατο κῆρα μελαιναν· 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυροῦλον,

πλήξεν ἀνασχομένους κορυθὸς φάλον· ἀμφὶ δ' ἄρ' αὐτῷ

Τριχθα τε καὶ τετραχθα διατρύφεν ἐκπέσε χεῖρος.

Ἀτρεΐδης δ' ὦμωξεν, ἰδὼν εἰς οὐρανὸν εὐρυν·

Ζεὺ πάτερ, οὐτὶς σείῃ θεῶν ὀλωτέρος ἄλλος· 365

Ἡ τ' ἐφάρμην τισεσθαι Ἀλεξάνδρον κακότητος·

νῦν δὲ μοι ἐν χεῖρεσσ' εἰσὶν ξίφος· ἐκ δὲ μοι ἐγχὼς

Ἡΐχθη παλαμῆφιν ἐτώσιον, οὐδ' ἐβάλον μιν.

Ἡ, καὶ ἐπαΐξας, κορυθὸς λαβὼν ἰσχυροδασείης,

ἔλκε δ' ἐπιστρέψας μετ' εὐκνημίδας Ἀχαιοὺς· 370

Ἀγχε δὲ μιν πολυκέστος ἵμας ἀπάλην ὑπὸ δειρῇ,

Adnotatio.

V. 356. Πριαμίδαο] In quibusdam vocabulis, ubi breves tres syllabæ concurrunt, prima euphoniæ gratia producitur.

V. 357. Διὰ μὲν ἀσπίδος ἤλθε] Rapidissimum hastæ transitum pulcherrime et ζωγραφικῶς depingit Versus, a brevibus statim exorsus syllabis tribus.

V. 363. Τριχθα τε καὶ τετραχθα διατρύφεν ἐκπέσε] *Persidus ensis Frangitur, in medioque arden-*

tem descriit ictu. — mucro, glacies seu futilis, ictu Dissiluit; fulva resplendent fragmina arena. Æn. XII. 731. 740. Non assequutus est, hoc in loco, Homeri artem Virgilius. Nam, ut ait Eustathius, in hoc versu εἰποῖς ἀν σιδήρου θρανομένου ἀκουεῖν· τοιοῦτον γὰρ τίνα ἤχον ἡ τῶν λεξέων ὑπὸ τῆς τραχυτέρας ἐπιτηδὲς οὕτω φραζόντος τοῦ ποιητοῦ, οὐροματοποιίας τροφή. Sunt qui hoc

κακα, ὅστις φιλιαν παρασχη. (355) Εφη δε, και σειων και κινων προεπεμψε το μακροπορευτον δορυ, κατα δε την πανταχοθεν ισην ασπιδα του υιου του Πριαμου το δορυ εβαλε. Και δια μεν της λαμπρας ασπιδος εισελθεν το ισχυρον δορυ, και δια του ποικιλου Θωρακος ενηρμωσθη και ενεπαγη. Εξ εναντιας δε δι' ὅλου διελθων πλησιον της λαπαρας διεκοψε τον χιτωνα (360) το δορυ· οὔτος δε διεκλιθη, και την θανατηφορον εξεφυγε μοιραν. Ὁ δε υιος του Ατρεως ἔλκυσας το αργυρους ἡλους εχον ξιφος, ανατεινας το προμετωπιδιον της περικεφαλαιας επληξε· παρα δε αυτον το δορυ εις τρια και τεσσαρα διακλασθεν της χειρος αυτου εξεπεσεν. (365) Ὁ δε υιος του Ατρεως εις τον πλατυν ουρανον θεασαμενος εστεναξε και ειπεν, ω πατερ Ζευ, ουδεις των Θεων ολεθροποιοτερος αλλος σου εστιν. Οντως δη ελογισαμην ἕνεκα της κακιας αυτου τον Αλεξανδρον αντιτιμωρησασθαι· νυν δε εν ταις χερσι μου το ξιφος κατεκλασθη· και το δορυ μου ὥρμηθη ματαιον εκ της παλαμης μου, ουδαμως δε αυτον εβαλον. Εφη, και εφορμησας, εκ της περικεφαλαιας της εξ ἰππειων τριχων δασειας επελαβετο· (370) Επιστρεψας δ' αυτον εἴλκεν επι τους καλας κνημιδας εχοντας Ἑλληνας· Απεπνιξε δε αυτον ὁ πολυκεντητος λωρος ὑπο

Adnotatio.

in versu, pro διατρυφεν, legant quasi ζωγραφικως εκτετυπωμενην διατρυφθεν. Cæterum innumeris exegisse, notissimum est.
 in locis Poetam versus sui numeros, verborumque ipsorum V. 371. πολυκεστος ἱμας ἀπαλην ὑπο δειρην] Ad personam Sonum (vide jam supra ad v. quam convenientissime.
 357.) ad rei dicendæ naturam

Ὅς οἱ ὑπ' ἀνδρεωνος οχευς τετατο τρυφαλείης.
 Καὶ νῦ κεν εἰρυσσεν τέ, καὶ ἀσπετον ἦρατο κυδός,
 Εἰ μὴ ἄρ' ὄξυ νοήσε Δίος θυγατὴρ Ἀφροδίτη,
 Ἥ οἱ ῥήξεν ἱμαντα βροοῖς ἰφὶ κταμενοῖο· 375
 Κεῖνῃ δὲ τρυφαλείᾳ ἀμ' ἐσπῶετο χεὶρὶ παχείῃ.
 Τὴν μὲν ἐπεὶ θ' ἦρας μετ' εὐκνήμιδας Ἀχαιοὺς
 ῥιψ' ἐπιδινησας, κομίσαν δ' ἐρήρηες ἔταιροι.
 Αὐτὰρ ὁ ἄψ' ἐπορούσε κατακταμέναι μενεαίνων
 Ἐγχεῖ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη, 380
 ῥεῖα μάλ', ὥστε θεοῖς· ἐκαλύψε δ' ἄρ' ἤερὶ πολλῇ.
 Καδ' δ' εἰς' ἐν θαλάμῳ εὐωδεῖ, κηωεντι.
 Αὐτὴ δ' αὖθ' Ἑλένην καλεουσ' ἰε' τὴν δ' ἐκίχανε
 Πυργῷ ἐφ' ὑψηλῷ· περὶ δὲ Τρῳαὶ ἄλῃς ἦσαν·
 Χεῖρὶ δὲ νεκταρέου ἔανου ἐτίναξε λαβουσι· 385
 Γρηῖ δὲ μιν εἰκυῖα παλαιγενεῖ προσέειπεν
 Εἰροκομῷ, ἧ οἱ Λακεδαιμονὶ ναιετάωσῃ
 Ἦσκειν εἰρία καλά, μαλίστα δὲ μιν φιλέεσκε·
 Τὴν μιν ἐεῖσαμένην προσεφώνεε δι' Ἀφροδίτη.
 Δευρ' ἰθ'· Ἀλεξάνδρος σε καλεῖ οἰκόνδε νεεσθαί· 390

Adnotatio.

V. 375. ἱμαντα βροοῖς ἰφὶ κτα-
 μενοῖο] Τῶν γὰρ μὴ νοσφ' μὴδὲ
 γῆρ' ἀλυομένων, ἀλλ' ὑπὸ σφα-
 γῆς, εὐτοίον το δερμα καὶ στρυφ-
 ρον [fortasse στύφρον] γινεσθαι.
 τα δὲ ὑπὸ θηρίων δηχθέντα, —
 καὶ τοῖς δερμασι φλιδᾶν καὶ ῥα-
 κουσθαι. Plutarch. Symposiac. Lib.
 II. Probl. 9.

V. 380. Ἐγχεῖ χαλκείῳ] Ὅτι
 δὲ ἐπὶ τῶν ἡρώων τα ὅπλα ὁμοίως
 χαλκὰ ἦν πάντα, μαρτυρεῖ μοι καὶ
 Ὅμηρον — . Βεβαίαι δὲ καὶ ἄλλως
 μοι τὸν λόγον, ἐν Φασηλίδι ἀνα-
 κειμενον, ἐν Ἀθηνᾶς ἱερῷ, το δόρυ
 Ἀχιλλεως· καὶ Νικομηδευσιν, Ἀσ-
 κληπίου ναφ, μαχαιρὰ ἡ Μεμνο-
 νος. Καὶ τοῦ μὲν ἦ τε αἰχμὴ καὶ

τον ἄπαλον τραχηλον, ὅστις αὐτῷ ὑποκατῷ του ὑπογε-
νειου συνδεσμος της περικεφαλαιας ἐξηπλωτο. Καὶ δὴ
ανειλκυσε αὐτον, καὶ μεγαλήν δοξάν ελαβε, εἰ μὴ τα-
χεως ἐνοήσεν ἡ του Διὸς θυγατρὶς Ἀφροδίτη, (375) ἥτις
αὐτῷ διεῖρξεν του ἐν ἰσχυϊ ἀποκτανθέντος βοὸς τον λω-
ρον. Κενὴ δὲ ἡ περικεφαλαια ὅμως τῇ ἰσχυρᾷ χειρὶ
ἠκολούθησεν. Καὶ αὐτὴν μὲν μετὰ ταῦτα ὁ ἡμίθεος
ἐπὶ τοὺς εὐοπλοὺς Ἕλληνας συστρεψας ἐῤῥύψεν, ελα-
βὼν δὲ αὐτὴν οἱ εὐαρμостоὶ φίλοι. μετὰ ταῦτα δὲ οὗ-
τος ἐφορμήσεν φονεῦσαι προθύμουμένος τον Ἀλεξάνδρον
(380) Τῷ σιδηρῷ δορατὶ. τουτον δὲ ἡ Ἀφροδίτῃ ἐξηρπάσεν,
λίαν εὐκολῶς, ὥς πρέπει θεὸν ἀρπάζειν. ἐκαλύψε δὲ αὐτον
πολλὴ ἀορασία· ἐκάθισεν δὲ αὐτον ἐν τῷ αὐτοῦ κοιτῶνι
εὐωδεὶ καὶ τεθυμιασμένῳ. Αὐτὴ δὲ δὴ τὴν Ἑλένην θε-
λουσα καλεσθαι ἐπορεύθη· ταυτὴν δὲ κατέλαβεν ἐπὶ τῷ
ὑψηλῷ πυργῷ· περὶ αὐτὴν δὲ καὶ Τρωϊκαὶ γυναῖκες δαψι-
λῶς ὑπῆρχον. (385) Τῇ δὲ χειρὶ αὐτῆς ἐκ του ἀφθαρ-
του καὶ λαμπροῦ ἱματίου ἐπιλαβομένη ἐτίναξεν. Γραῖ δὲ
ἐκπαλαὶ γεγεννημένη ὁμοιωθεῖσα πρὸς αὐτὴν εἶπε τῇ τα-
ερίᾳ ἐπιμελούμενῃ καὶ ἐργαζομένῃ, ἥτις αὐτὴ ἐν τῇ Λακε-
δαιμονίᾳ κατοικοῦσῃ κατεσκεύασεν τὰ καλά ἐρία, καὶ μα-
λίστα αὐτὴν ἠγάπα. Ταυτὴ ὁμοιωθεῖσα πρὸς αὐτὴν
εἶπεν ἡ ἐνδοξὸς Ἀφροδίτῃ, (390) Δευρὸ πορεύθητι· ὁ Ἀλεξ-

Adnotatio.

ὁ σαυρώτηρ, ἡ μαχαίρα δὲ καὶ
διαπάσης, χαλκὸν πεποδηται.
Ταῦτα μὲν ἐν ἰσμεν ἔχοντα οὐ-
τως. Pausan. Laconic. lib. 3.
c. 3. Clark.

Ibid. τον δ' ἐξηρπάξ Ἀφροδι-
τη] Itaque fœdus deinceps frac-
tum eo prætextu, quod exaserit
scilicet, nec interfectus fuerit
Paris.

Κείνος ὃγ' ἐν θαλαμῷ καὶ δινωτοῖσι λεχέσσι,
 Καλλεῖ τε στιλβῶν καὶ εἵμασιν, οὐδὲ κε φαίης
 Ἄνδρι μαχεσσάμενον τονγ' ἐλθεῖν, ἀλλὰ χοροῦνδε
 Ἐρχεσθ', ἥε χοροῖο νεὺν ληγοντα καδίζειν.

Ὡς φάτο· τῇ δ' ἀρα θυμὸν ἐνὶ στήθεσσιν ὀρινε. 395
 Καὶ ῥ' ὥς οὖν ἐνοήσε θεὰς περικαλλέα δειρην,
 Στήθεα θ' ἱμεροεντα, καὶ ὀμματα μαρμαίροντα,
 Θαμβήσεν τ' ἀρ' ἑπειτα, ἔπος τ' ἔφατ', ἐκ τ' ὀνομαζέ·

Δαίμονι, τί με ταῦτα λίλαιοι ἠπεροπτεύειν;
 Ἡ πῃ μὲ προτέρω πόλιων εὐ ναιομένων 400
 Ἀξείς, ἡ Φρυγίης, ἡ Μηονίης ἐρατεινῆς,
 Εἰ τις τοι καὶ κείθε φίλος μερόπων ἀνθρώπων;
 Οὐνεκά δὴ νῦν διὸν Ἀλεξάνδρον Μενελάος
 Νικήσας ἐθέλει στυγερῇν ἐμὲ οἰκαδ' ἀγεσθαι,
 Τουνεκά δὴ νῦν δευρο δολοφρονεύουσα παρῆστις; 405
 Ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀποσιπῶε κελευθούς·
 Μῆδ' ἐτι σοῖσι ποδῆσσιν ὑποστρεψείας Ὀλυμπον,
 Ἀλλ' αἰεὶ περὶ κείνον οἷζυε, καὶ ἔφυλασσε,
 Εἰσόκε σ' ἡ ἀλοχὸν ποιησέται, ἡ ὄγε δούλην.

Adnotatio.

V. 391. Κείνος ὃγ'—, Καλλεῖ *Avertens, rosea cervice refulsit.*
 τε στιλβῶν καὶ εἵμασιν] *Et nunc* *Æn. I. 406.*

ille Paris—Mæonia mentum mitra V. 398. ἐκ τ' ὀνομαζε] *Nomine*
crinemque madentem Subnexus. *clamat. Æn. IV. 674.*

Æn. IV. 215.

V. 392. Καλλεῖ τε στιλβῶν] *gativum est πῃ, sed H. scilicet η,*
Athenæus interpretatur, Μυροῖς *num; πῃ πόλιων, in aliquam urbem.*
αλειφομένος, Lib. 1. cap. 15. V. 404. στυγερῇν ἐμὲ] *Optimo*

V. 396. θεὰς περικαλλέα δειρην] *artificio Helenam semper inducit*

ἀνδρὸς σε καλεῖ εἰς τὸν οἶκον εἰσελθεῖν. Ἐκεῖνος δὲ οὗτος
 ἐν τῷ θαλάμῳ αὐτοῦ καὶ ταῖς ποικίλαις κοιταῖς, τῷ
 καλλεῖ ἀποστιλβὼν καὶ τοῖς ἱματίοις· καὶ εἰάν τε αὐτὸν
 θεάσῃ, οὐκ ἂν εἰποῖς ἀνδρὶ μαχησάμενον τοῦτον ἐλθεῖν,
 ἀλλ' ἐπὶ χορὸν ὑπερχεσθαι, ἢ ἐκ τοῦ χοροῦ νεώστι κατα-
 παυθέντα καθεζεσθαι. (395) Οὕτως εἶπε. ταυτὴ δὲ τὴν
 ψυχὴν ἐν τοῖς στήθεσι διεταράξε. Καὶ δὲ ῥ' οὖν ἐνόησε
 τὸν περικαλλὲς τραχὺλὸν τῆς θεᾶς, τὰ τε στήθη αὐτοῦ τὰ
 ἐπιθυμητὰ, καὶ τοὺς λαμπροὺς ὀφθαλμούς, ἐξεπλάγη.
 μετὰ ταῦτα δὲ λόγον εἶπε, καὶ δι' ὀνόματος ἐκαλεῖ· ὦ
 κακοδαίμονια, τί ἐμε ταῦτα προθυμὴ ἐξαπάταν; (400)
 Ἀρὰ δὲ πού ἐμε προῤῥώτερω τῶν ὑπαρχουσῶν πόλεων κα-
 λῶς οἰκουμένων βουλὴ ἀπαγαγεῖν, ἐπὶ τῆς Φρυγίας, ἢ
 Λυδίας τῆς ἐπεραστοῦ; Ἐάν τις κἀκεῖσε ὑπάρχει φίλος ἐκ
 τῶν μεμερισμένην τὴν φωνὴν ἐχόντων ἀνθρώπων. Διότι
 δὲ ἀρτίως τὸν ἐνδοξὸν Ἀλεξάνδρον ὁ Μενέλαος νικῆσας,
 βουλευτὰ μετὰ τὴν μισσητὴν εἰς τὸν οἶκον αὐτοῦ διαγαγεῖν,
 (405) τοῦτου χάριν δὲ ἐνταῦθα δολία φρονούσα παρεστῆς
 μοι; Πορεύθεισα πᾶσισιον αὐτοῦ καθεσθαι, καὶ ἀπαρ-
 νησάσι τῶν θεῶν τὰς ὁδοὺς. Μὴ δὲ ἐτι τοῖς σοῖς ποσὶ εἰς
 τὸν Ὀλύμπον ὑποστρεψείας. Ἀλλ' αἰεὶ παρ' ἐκεῖνον τα-
 λαιπῶρε, καὶ αὐτὸν φυλάττε, ἕως οὗ σε ἡ γυναικὰ ποιη-

Adnotatio.

dedecus suum profitentem.

V. 405. ἑλοφρονέουσα] *Simu-
lata mente locutum.* Æn. IV. 105.

V. 409. Εἰσοκε σ' ἡ ἀλοχὸν
 ποιησεται, ἢ ὅγε δουλήν] *Vox, ὅγε,*

nequaquam hic supervacanea
 est, sed elegantissimam tum in
 Græco tum in Latino sermone

emphasin habet, quam linguæ re-
 centiores prorsus ignorant. *Odys.*

Κεῖσε δ' ἐγὼν οὐκ εἰμι, νεμεσσητόν τε κεν εἴη,
 Κείνου πορσυνεύουσα λείχος· Τρῶαι δέ μ' ὀπίσσω
 Πάσαι μωμησονται· ἐχὼ δ' ἀχέ' ἀκριτά θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 Μὴ μ' ἐρεθῇ, σχετλὴ· μὴ χωσαμένη σε μεθεῖω,
 Τῷ δέ σ' ἀπεχθέρῳ, ὥς νυν ἐκπαγλ' ἐφίλησα·
 Μεσσω δ' ἀμφοτέρων μητισσομαι ἐχθεὰ λυγρὰ
 Τρῶων καὶ Δαναῶν· σὺ δέ κεν κακὸν οἶτον ὀλήαι.

Ὡς ἐφάτ'· ἐδδείσεν δ' Ἑλένη Διὸς ἐκγεγαυῖα.
 Βῆ δὲ κατασχομένη ἑάνῳ ἀργητὶ φαεινῷ,
 Σιγῇ· πάσας δὲ Τρῶας λαθὲν· ἤρχε δὲ δαιμῶν.
 Αἶ δ' ὅτ' Ἀλεξάνδροιο δομον περικαλλέ' ἵκοντο,
 Ἀμφιπόλοι μὲν ἔπειτα θῶος ἐπὶ ἐργὰ τραποντο·
 Ἥ δ' εἰς ὑψορόφον θαλάμον κτε δία γυναικῶν·
 Τῇ δ' ἀρὰ διφρον ἔλουσα φιλομμείδης Ἀφροδίτη,
 Ἀντί' Ἀλεξάνδροιο θεὰ κατεθήκε φερουσα·

Ἐνθα καθεῖς Ἑλένη, κούρη Διὸς αἰγιοχοῖο,
 Ὅσσε παλιν κλινάσα, ποσσὶν δ' ἠνιῶπε μυθῷ·

Ἠλυθες ἐκ πολέμου· ὥς ὠφελές αὐτοῦ ὀλεσθαι,

Adnotatio.

β'. 326. Ἡ τινὰς ἐκ Πύλου ἀξίαν ἀρνυτορὰς ἡμαρσεντος, Ἡ ὄγε καὶ Σπαρτηθεῖν. Item Hesiodus, Ἐργ. Ἡμερ. I. 224. Ἡ τῶν γε στρατὸν εὐρὺν ἀπώλεσεν, ἡ ὄγε τείχος· et 320. Εἰ γὰρ τις καὶ χερσὶ βίη μεγάλην ὀλβὸν ἔλθῃ, Ἡ ὄγ' ἀπο γλώσσης λήσσειται. Similiter Virgilius: *Præcipitemque Dardan* ardens agit aquore toto, Nunc dextra ingeminans ictus, nunc Ille sinistra. Item Horatius: — nec dulces amores Sperne puer, neque Tu choreas. Carm. lib. I. Od. 9. Et Seneca: — sive me altorem vocas, Seu Tu parentem—. Herc; Fur. v. 1248. Non hæc versus gratia intrusa; sed singularem

σηται, εἴτε δουλὴν. (410) Ἐκείσε δὲ ἐγὼ οὐ πορευσομαι.
(μεμπτεὸν γὰρ τοῦτο ἐστὶ.) Κείνου θελῶσα τὴν κοιτὴν
εὐτρεπίσαι· αἶ γὰρ Τρωικαὶ γυναῖκες μετὰ ταῦτα ὀπίσθεν
ἀπασαι μεμψονται. ἔχω δὲ λυπὰς ἀδιαχαριστοὺς καὶ
πολλὰς ἐν τῇ ψυχῇ. Πρὸς ταῦτα δὲ ὀργισθεῖσα εἶπεν ἡ
ἐνδοξὸς Ἀφροδίτῃ, μὴ με παροξύνε, ὦ κακῇ, μήπως ὀργισ-
θεῖσα σε καταλείψω, (415) οὕτως δὲ σε μισησῶ καθεὶς
σε νῦν δ' ἐξοχῶς ἠγαπήσα. Μέσον δ' ἀμφοτέρων βουλευ-
σομαι μισθὴ χαλεπὰ τῶν Τρῶων καὶ τῶν Ἑλλήνων· σὺ δὲ
ὑπὸ κακοῦ θανάτου διαφθάρῃς. Οὕτως εἶπεν. ἐφοβήθη
δὲ ἐκ τοῦ Διὸς γεννηθεῖσα Ἑλένη. Ἐπορεύθη δὲ κατακα-
λυψαμένη τῷ λαμπρῷ σκεπασματι, (420) ἐν σιωπῇ·
πασὰς δὲ Τρωϊκὰς γυναῖκας ἐλάθε, προεπορεύετο δὲ ἡ θεὰ.
Αὗται δ' ὅτε τοῦ Ἀλεξάνδρου εἰς οἶκον τοῦ περικαλλοῦ
παρεγενοντο, αἶ μὲν δούλαι μετὰ ταῦτα ταχέως ἐπὶ τὰ
ἐργὰ ἐπηλθον. Ἡ δὲ Ἑλένη ἡ ἐνδοξοτάτη τῶν γυναικῶν
εἰς τὸν ὑψηλότερον θαλάμου ἐπορεύετο. Ταύτῃ δὲ φιλο-
γελῶς Ἀφροδίτῃ λαβούσα τὸν θρόνον, (425) ἡ θεὰ ἐξ
ἐναντίας Ἀλεξάνδρου φέρουσα κατέθηκε, ἐκείσε δὲ ἡ Ἑλένη
ἡ θυγατὴρ τοῦ Αἰγιοχού Διὸς ἐκάθεσθη, τοὺς ὀφθαλμοὺς
εἰς τοῦπισθεν στρεψάσα· τὸν δὲ ἀνδρὰ αὐτοῦ λόγῳ ἐπε-
πλήξε, παρεγενου ἐκ τοῦ πολέμου· καὶ εἶδε ὠφέλες αὐτοῦ.

Adnotatio.

habent et in Græca lingua, et in mus ad Callim. H. in Dian. 115.
Romana, elegantiam. *Clark.* Hæc ubi hanc vocem Callimacho e
sumpta sunt e Bentleii nota ad MSS. et edd. vett. restituimus,
Horat. Carm. I. 9. Plura dixi pro qua irrepererat ἡ ὅτε. *Ern.*

Ἄνδρ' ἑταίροις κρατερῶ, ὅς εἰμος πρότερος ποσσὶς ἦεν.
 Ἡ μὲν δὴ πρὶν γ' εὐχεῖ Ἀρηϊφίλου Μενέλαου, 430
 Σὴ τε βίη, καὶ χερσὶ, καὶ ἐγχεῖ, φερτερός εἶναι·
 Ἀλλ' ἴθι νῦν προκαλεσσαι Ἀρηϊφίλον Μενέλαον,
 Ἐξ αὐτὶς μαχεσασθαι ἐναντίον· ἀλλὰ σ' ἐγώ γε
 Πάυσασθαι κελομαι, μὴδὲ ξανθῶ Μενελαῶ
 Ἀντιβίον πόλεμον πολεμιζέειν, ἠδὲ μαχεσθαι 435
 Ἀφραδέως, μήπως ταχ' ὕψ' αὐτοῦ δούρι δαμείης.
 Τὴν δὲ Πάρις μῦθοισιν ἀμειβομένος προσέειπε·
 Μὴ με, γυναι, χαλεποῖσιν οὐεῖδεσι θυμὸν ἐνὶ πτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθηνῇ·
 Κεῖνον δ' αὐτὶς ἐγώ· παρὰ γὰρ θεοὶ εἰσὶ καὶ ἡμῖν. 440
 Ἀλλ' ἄγε δὴ φιλοτῆτι τραπέιομεν εὐνήθεν τε.
 Οὐ γὰρ πῶ ποτε μ' ὥδε ἐρως φρένας ἀμφεκαλυψεν,
 Οὐδ' ὅτε σε πρότερον Λακεδαιμόνος ἐξ ἐρατεινῆς
 Ἐπλεον ἄρπαξας ἐν πόντοποροῖσι νέεσσι,
 Νῆσῳ δ' ἐν Κρανῇ ἐμιγνὴν φιλοτῆτι καὶ εὐνῇ· 445
 Ὡς σέο νῦν ἐραμαι, καὶ με γλυκύς ἡμέρος αἶρει.
 Ἡ ῥά, καὶ ἀρχὲ λεχοσδε κίων, ἅμα δ' εἶπετ' ἀκοίτις.
 Τῷ μὲν ἄρ' ἐν τρήτοισι κατευνασθὲν λεχεῖσθαι.
 Ἀτρεΐδης δ' αὖ ὁμίλον ἐφοῖτα, θῆρι εἰοικώς,

Adnotatio.

V. 432. ἴθι νῦν προκαλεσσαι] φόβον δηλαδή, ἐν οἷς φησιν, Ἀλλὰ
 Sic apud Martialem: I, fuge: sed σε κελομαι παύσασθαι, inquit Eu-
 poteris tutior esse domi. stathius. Videtur tamen hoc mi-

V. 433. ἀλλὰ σ' ἐγώ γε Πάυ- hi, non assentandi, sed ignaviam
 σασθαι] Προσποιεῖται ὅτι καὶ κη- exprobandi causa dictum. Hoc
 εἶσθαι αὐτόν, κολακευτικώτερον εἰς enim est quod respondet Paris,

απολεσθαι, ὑπο του ισχυρου ανδρος δαμασθεις, ὅστις εμοι
 προτερος ὑπηρχεν ανηρ. (430) Οντως μεν δη προτερον
 εκαυχω του φιλοπολεμου Μενελαου, τη ση δυναμει, και
 ταις χερσι, και τῷ δορατι κρειττων ειναι· αλλ' απιδι,
 αρτιως προσκαλεσαι τον φιλοπολεμον Μενελαον, εκ δευ-
 τερου πολεμησαι ἐξ εναντιας. αλλα εγω σε παυσασθαι
 παρακελευομαι, μηδε τῷ ξανθῷ Μενελαῷ (435) πολεμον
 πολεμειν ἐξ εναντιας και μαχεσθαι, ασυνετως, μη ποτε
 ταχewis ὑπ' αυτου τῷ δορατι δαμασθης. Προς ταυτην
 δε ὁ Αλεξανδρος ανταποκρινομενος προσειπε, μηδαμως με,
 ω γυναι, λυπει μου την ψυχην τοις χαλεποις ονει-
 δεσι. Αρτιως μεν δη ὁ Μενελαος ενικησε συν τη Αθηνᾷ·
 (440) Εκεινον δε παλιν αυ νικησω εγω· παρεισι γαρ
 θεοι και ἡμιν βοηθοι. Αλλ' αγε δη κοιμηθεντες εις φι-
 λιαν τραπωμεν. Ου γαρ πωποτε εμε οὔτως κατα την
 διανοιαν περιεκκρατησε ὁ ερως, ουδ' ὅποτε σε πρωτον εκ
 της επιθυμητης Λακεδαιμονος ἀρπαξας, ταις θαλασ-
 σοπλοοις νηυσιν εωλεον, (445) εν δε τη τραχεια νησῷ
 ἐμιγην τη φιλια και συνουσιᾷ· καθως νυν σου επιθυμῶ,
 και εμε επιθυμια καταλαμβάνει. Εφη δε, και προη-
 γειτο επι την κοιτην, ὁμου δε ηκολουθησεν και ἡ γυνη.
 Και οὔτοι μεν δη εν τοις καλως τετρυπημενοις κατεκοι-
 μηθησαν κοιτωσι. Ὁ δε υἱος του Ατρεως κατα το πλη-

Adnotatio.

v. 438. Μη με χαλεποισιν ονει- μηδε—πολεμιζειν] *Desiste manum
 δεσι θυμον ενιπτε. committere Teucris. Æn. XII.*

V. 434. Πανσασθαι κελομαι 60.

Εἰ που ἐσαθρήσειεν Ἀλεξάνδρον θεοεῖδα. 450
 Ἀλλ' οὐτὶς δύνατο Τρώων κλείτων τ' ἐπικούρων
 Δεῖξαι Ἀλεξάνδρον τοτ' ἀρηϊφίλῳ Μενελαῷ·
 Οὐ μὲν γὰρ φιλοτῆτι γ' ἐκευθανον, εἰ τις ἰδοίτο.
 Ἴσον γὰρ σφιν πασὶν ἀπήχθετο κῆρι μελαίνῃ.
 Τοῖσι δὲ καὶ μετέειπεν ἀναξ' ἀνδρῶν Ἀγαμεμνῶν· 455
 Κεκλυτὲ μέυ, Τρῶες, καὶ Δαρδάνοι, ἡδ' ἐπικούροι·
 Νικῇ μὲν δὴ φαίνεται ἀρηϊφίλου Μενελαοῦ·
 Ὑμεῖς δ' Ἀργεῖην Ἑλενὴν καὶ κτήμαθ' αἶμαυτῇ
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' εἰσικεν,
 Ἥ τε καὶ ἐσσομένοισι μετ' ἀνδρωποῖσι πελῆται. 460
 Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἠνεον ἄλλοι Ἀχαιοί.

Adnotatio.

V. 450. Εἰ που ἐσαθρήσειεν] *Vestigat lustrans, solum in certa-*
Solum densa in caligine Turnum mina poscit. Æn. XII. 466.

Θος ὥρμα θῆρι ὁμοιούμενος, (450) εαν ποτε θεασηται
τον τοις Θεοῖς ὅμοιον Αλεξάνδρον. ἀλλ' οὐκ ἐδύνατο τις
των Τρωων, ἢ των ἐνδοξων συμμαχων, δεῖξαι τότε τον
Αλεξάνδρον τῷ φιλοπολεμῷ Μενελαῷ. Οὐ γὰρ φιλία
αυτον ἐκρυπτον, εαν τις εθεασατο. Εξ ἴσου γὰρ πασιν
αυτοῖς ἐμίσειτο τῇ θανατηφορῇ μοιρᾷ καὶ μελαινῇ. (455)
Εν τουτοῖς δὲ προσεειπεν ὁ βασιλεὺς των ἀνδρων Ἀγαμεμ-
νων, ἀκουσατε μου ὦ Τρῳες, καὶ του Δαρδανου ἀπογονοι,
καὶ συμμαχοί· ἡ μὲν νικῆ του φιλοπολεμου Μενελαου
φανερά ἐστι, ὑμεῖς δὲ, ὦ Τρῳες, τὴν Πελοποννησιακὴν
Ἑλενὴν καὶ τὰ κτήματα μεθ' αὐτῆς ἀποδοτε, καὶ τιμὴν
ἀποτισατε τοῖς Ἑλλησι ἥντινα καὶ πρέπον ἐστι, (460)
ἥτις καὶ ἐν τοῖς μελλουσι γενεσθαι ὑπαρξέει ἀνθρώποις καὶ
ἀκουσθήσεται. Οὕτως εἶπεν ὁ υἱὸς του Ἀτρεως, ἐπὶ νουν
δὲ οἱ λοιποὶ Ἕλληνες τον λόγον.

EXCERPTA E DUOBUS
GRÆCIS HOMERI PROSAICIS
VERSIONIBUS

Altera PARAPHRASI, altera METAPHRASI, quæ
extant in codicibus MSS. Bodleianis,
collata cum

P L A T O N I C A

Ejusdem loci Enarratione.

Accedit excerptum

E JOANNIS TZETZIS Metrica Paraphrasi inedita,

Quo continetur ejusdem loci Expositio;

Et alterum copiosius, quod complectitur integrum
hujus Metaphraseos præmium.

ILIADIS LIBRI PRIMI

Locus, qui incipit a Versu octodecimo.

Ατρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὕμιν μὲν θεοὶ δοῖεν, Ὀλυμπία δώματ' ἔχοντες,
 ἐκπερσάει Πριάμοιο πόλιν, εὐ δ' οἰκαδ' ἵκεσθαι·
 Παιδὰ δέ μοι λυσάειτε φίλην, τὰ δ' ἀποίνα δέχεσθε,
 ἄζομενοι Διὸς υἱὸν ἔκηβOLON Ἀπολλῶνα. 5
 Ἐνθ' ἄλλοι μὲν πάντες ἐπευφημήσαν Ἀχαιοί,
 αἰδεῖσθαι θ' ἱέρηα, καὶ ἀγλαὰ δεχθαι ἀποίνα·
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ·
 Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλε·

II.

PARAPHRASIS.

Ω Ἀτρεΐδαι τε καὶ ἄλλοι Ἀχαιοὶ πολεμισταί· ὑμῖν
 μὲν εἴθε δοῖεν οἱ θεοὶ οἱ οἰκούντες τὰ οὐρανια οἰκηματα,
 ἐκπορῆσαι μὲν τὴν πόλιν τοῦ Πριάμου, καλῶς δὲ ἀπελ-
 θεῖν εἰς τὸν ἑαυτοῦ οἶκον ἕκαστον. ἐμοὶ δὲ τὴν παιδὰ τὴν
 φίλην λυσατέ, τὰ δ' ἀποίνα δέξασθε, (5) εὐλαβούμενοι
 τὸν υἱὸν τοῦ Διὸς πορῶνθεν τοῦτον Ἀπολλῶνα, οὗ
 ἱερεὺς ἐγώ. ὅτε οἱ ἄλλοι μὲν πάντες Ἀχαιοὶ ἐπεβοήσαν
 αἰχιοῦντες αἰδεῖσθαι τε τὸν ἱερεῖα, καὶ τὰ περικαλλὴ αὐτοῦ
 ἀποίνα δεδεχθαι· ἀλλ' οὐκ ἤρεσκε τῷ Ἀτρεΐδῃ Ἀγαμέμ-
 νονι ταῦτα κατὰ τὴν αὐτοῦ ψυχὴν· καὶ δὴ σκληρῶς αὐτὸν
 ἀπεπεμψεν, ἐπιταγμὰ δὲ ἐπιτάττε δυναστείας καὶ ἐπι-

I.

PLATONIS ENARRATIO.

Ελθων δὲ ὁ ἱερεὺς εὐχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι, ἀλόντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι· τὴν δὲ θυγατέρα οἱ αὐτῷ λυσαι, δεξάμενους ἀποίνα, (5) καὶ τὸν θεὸν αἰδεσθέντας. Τοιαῦτα δὲ εἰπόντες αὐτοῦ, οἱ

III.

METAPHRASIS.

Ὡ Ατρεὺς παῖδες, καὶ οἱ λοιποὶ εὐσπλοὶ Ἕλληνες· ὑμῖν μὲν οἱ θεοὶ παρασχοιεν οἱ τὸν οὐμυπον κατοικουντες, ἐκπορῶθῃσαι τοῦ Πριαμοῦ τὴν πόλιν, καὶ καλῶς εἰς τὰ οἰκεία παραγενεσθαι. Τὴν προσφιλεὴ δὲ μοι θυγατέρα λυτρώσασθε, τὰ δὲ δῶρα δεξασθε, (5) αἰζόμενοι τὸν Δίος υἱὸν τὸν μακροβόλον Ἀπολλῶνα. Τότε οἱ μὲν Ἕλληνες ἄλλοι πάντες μετ' εὐφημίας ἐβοήσαν, εὐλαβεσθαι τε τὸν ἱερεᾶ, καὶ τὰ λαμπρὰ δεξασθαι δῶρα· ἀλλ' οὐ τῷ Ατρεὺς παιδί Ἀγαμέμνονι ἤρκεσε τὴ ψυχὴ, ἀλλὰ μετ' ὕβρεως ἀπεπεμψεν, ἀπειλητικὸν δὲ λόγον εἶλεγε.

Μη σε, γερον, κοιλήσιν εγω παρα νηysi κιχείω, 10
 Η νυν δηθυνοντ', η ὕστερον αυτις ιοντα,
 Μη νυ τοι ου χραισμη σκηπτρον και στεμμα Θεοιο.
 Την δ' εγω ου λυσω, πριν μιν και γηρας επεισιν,
 Ἡμετερῳ ενι οικῳ, εν Αργεῖ τηλοδι πατρης,
 Ἴστον εποιχομενην, και εμον λεχος αντιωσαν. 15
 Αλλ' ἰδι, μη μ' ερεθίζε, σωτερος ὡς κε νεηαι.
 Ὡς εφ'ατ'· εδδεισεν δ' ὁ γερων, και επειθετο μυθῳ.
 Βη δ' ακεων παρα θινα πολυφλοισβοιο θαλασσης.

II.

PARAPHRASIS.

κρατειας εχομενον. Τοδ' ην· (10) Ὅρα, ω γερον, ἵνα
 μη σε παρα ταις κοιλαις ναυσιν εγω καταλαβῶ, η νυν
 δηθυνοντ', η ὕστερον επανιοντα· ἵνα μη ου χρησιμευση σοι
 ἡ ῥαβδος και το στεμμα του Θεου, εφ' οἷς θαρῶν ἤκεις.
 Ταυτην δε εγω ου λυτροις ελευθερωσω, και ταυτα, προ-
 τερον πριν επ' αυτην ελευσεσθαι το γηρας εν τη εμη κα-
 θεδρᾳ, λεγω εν τῷ Αργεῖ πορῶν της πατριδος αυτης,
 (15) ἴστον μεταχειριζομενην και τη εμη κοιτη ὑπηρετου-
 μενην· αλλ' ἀπιδι, μη με διεγειρε· ὡς αν ἀζημιος ἀπελ-
 θης. οὕτως επεταξεν· εφοβηθη δε ὁ γερων και επεισθη
 τῷ επιταγματι· ἀπηλθε δε σιωπων μετ' ἐκπληξεως
 πλησιον του αἰγιαλου της θαλασσης, της συνεχη ηχην τη
 παρα των αἰγιαλων επικλυσει ποιουσης, την πορειαν

I.

PLATONIS ENARRATIO.

μεν αλλοι εσεβοντο και συνηγουν· ὁ δὲ Ἀγαμεμνων ηγριαιεν, εντελλομενος νυν τε ιεναι, (10) και αυθις μη ελθειν, μη αυτω τοτε σκηπτρον και τα του Θεου στεμματα ουκ επαρκεσοι· πριν δὲ λυθηναι αυτου την θυγατερα, εν Αργει εφη γηρασειν μετα ού. (16) απιεναι δὲ εκελευε, και μη ερεθίζειν, ινα σως οικαδὲ ελθοι. Ὁ δὲ πρεσβυτης ακουσας εδεισε

III.

METAPHRASIS.

(10) Μηδαμως, ωπ ρεσβυτα, επι ταις βαθειαις εγω σε ναυσι καταλαβω, η νυν εγχρονιζοντα η εκ δευτερου παλιν παραγενομενον, μηπως ουκ αν σοι βοηθηση ἡ ῥαβδος, και τα στεφανωματα του Θεου. Ταυτην εγω ουκ απολυσω προ του αυτην το γηρας καταλαβειν εν τῷ ἡμετερῷ οικῷ εν τῷ Πελοποννησῷ πορῶ της πατριδος, (15) ιστουργουσαν και υφαινουσαν και εις την εμην κοιτην υπαντωσαν. Αλλ' απιθι, μη με παροξυνε, ὅπως αν σωζομενος επανελθης. Οὕτως ειπεν, ὁ δὲ γερων εφοβηθη και επειθετο τῷ λογῷ. Επορευθη δὲ

Πολλα δ' επειτ' απανευθε κιων ηραθ' ο γεραιος
 Απολλωνι ανακτι, τον ηυκομος τεκε Λητω. 20

Κλυθι μευ, Αργυροτοξ', ος Χρυσην αμφιβεβηκας,
 Κιλλαν τε ζαθεν, Τενεδοιο τε ιφι ανασσεις,
 Σμινθευ· ειποτε τοι χαριεντ' επι νηον ερεψα,
 Η ει δη ποτε τοι κατα πιονα μηρι' εκηα
 Ταυρων ηδ' αιγων, τοδε μοι κρηνηνον εελδωρ· 25
 Τισειαν Δαναοι εμα δακρυα σοισι βελεσσιν.

II.

PARAPHRASIS.

ποιουμενος· απελθων δε πορρω ο γηραιος επιτεταμενος
 ανεπεμψε ευχην (20) τω Απολλωνι τω ανακτι, ον η
 καλλικομος ετεκε Λητω· λεγων, επακουσον μου, αργυρο-
 τοξε, ος της Χρυσης υπερασπιζεις, και της Κιλλης της δια
 σε θειοτατης, και της Τενεδου κραταιως ανασσεις· Σμιν-
 θευ· ειποτε σοι επι τον ναον περικαλλη αναθηματα,
 και επαγωγα φερων ανεθηκα· η ειποτε σοι μηρους λι-
 παρων ταυρων και αιγων κατεκαυσα, ταυτην μοι επι-
 θυμιαν τελειωσον· δοτωσαν οι Δαναοι την προσηκουσαν
 τιμωριαν εις εκδικησιν των εμων δακρυων.

I.

PLATONIS ENARRATIO.

τε και απηει σιγή, αποχωρησας δ' εκ του στρατοπέδου, πολλά (20) τῷ Απολλωνι ευχετο, τας τε επωνυμιας του Θεου ανακαλων, και ὑπομιμνησκων, και απαντων, ει τι πωποτε η εν ναων οικοδομησεσιν, η εν ἱερων θυσιας κεχαρισμενον δωρησαιτο· (25) ὧν δη χαριν κατευχετο τισαι τους Αχαιους τα ἅ δακρυα τοις εκεινου βελεσιν.

III.

METAPHRASIS.

ἡσυχως, παρα τον αιγιαλον της πολυταραχου θαλασσης· πολλά δε μετα ταυτα αποθεν πορευθεις ηυχετο ὁ γερων (20) τῷ βασιλει Απολλωνι, ὃν ἡ καλλικομος εγεννησε Λητω. επακουσον μου, λαμπροτοξε, ὅστις την Χρυσην ὑπερμαχεις και την θειαν και θαυμαστην Κιλλαν, και της Τενέδου ισχυρως βασιλευεις, ω Σμινθιε· εαν σοι ποτε ευχαρη και καλα επι τον ναον εστεφανωσα, η ειπερ ποτε σοι λιπαρα και μηριαια οστέα εκαυσα (25) ταυρων η και αιγων· τουτο μοι πληρωσον επιθυμημα· τιμωριαν δοιεν οἱ Ἕλληνες αντι των εμων δακρυων τοις σοις βελεσι.

IV.

Excerptum e

TZETZIS Allegorica Expositione.

Της αλφα ἢ ὑποθέσεις Ὅμηρου ῥαψῳδίας·
 Ἴνα πρὸς σὴν ὠφελείαν παλιν ἐπαναλάβω,
 Ταδε δηλοὶ κατὰ λεπτόν, ἅπερ ἐνθάδε φράσω.
 Ὅ Ὅμηρος ὁ πανσοφὸς τὴν γνῶμην τὴν οἰκειαν
 Ὡς Καλλιόπην, ὥς Θεαν, ὥς μουσαν παρειαγῶν
 Ἀνερῶτα, τί αἰτίον ὀργῆς τῆς Ἀχιλλεύως,
 Ἀφ' οὗ πρὸς Ἀγαμέμνονα διηθραυσεν ἐρίσας·
 Ἥ δὲ φησὶν (ὥς πρὸς αὐτὸν δηθὲν τὸ παν βιβλίον,
 Οὕτως ἐνταυθα τὴν ἀρχὴν τοῦ λόγου ποιοῦμενος)
 Ὅ τῆς Λητοῦς καὶ τοῦ Διὸς ἡλίου παῖς Ἀπολλῶν
 Τῆς ἐχθρᾶς καὶ τῆς μὴνίδος αἰτίος ἐγεγονεῖ·
 Ὅ Χρῦσης ἦν γὰρ ἱερεὺς Ἀπολλωνοῦ ἡλίου·
 Ἦγουν σοφὸς καὶ ἐπῳδὸς ἀστρονομῶν καὶ μάγος
 Ἐκ τοῦ ἡλίου συμπαντὰ ποίῳν καὶ συν ἡλίῳ·
 Οὗτος τὸ στεφὸς τοῦ Θεοῦ τὸ δαφνίον κατεχῶν,
 Καὶ σκηπτρὸν τούτου τὸ χρυσὸν καὶ περισσὰ δὲ δῶρα,
 Ἠλθὲν ἐξῶνησόμενος αὐτοῦ τὴν θυγατέρα·
 Οἶον, (ἵνα σαφεστερὸν τὸ παν σοὶ διαρθρῶσω)
 Ὅ Χρῦσης, ὅνπερ εἶπομεν μάγον καὶ ἀστρολόγον,
 Ἐστολισμένος μαντικῶς καὶ μανικῶς εἰσηλθε.

Χερσι κατεχων στεφανον Απολλωνος ἡλίου,
 Τουτ' ἐστιν ευωδεστατον θαλλοντα κλαδον δαφνης,
 Ἦν περιεχων ἡλιος τον κυκλον τον του χρόνου
 Θαλλουσιν δεδορκεν αει μη χεουσιν τα φυλλα.
 Και συν αυτω κατειχειν δε και το χρυσειον το σκηπτρον,
 Την μιαν ῥαβδον μαντικην, χρυση γαρ ουκ ὑπηρχεν,
 Αλλα ξυλινη και κυρτη, χρησιμος δε μαντειαις.
 Κατα της γης γαρ χεοντες τεφραν εκ της ἑστιας
 Τη ῥαβδῳ ταυτη τεχνικως εγραφον τας μαντειας
 Βλεποντες προς τον ἡλιον, και λεγοντες το μελλον.
 Ταυτην την ῥαβδον Πλουταρχος λιτυον ονομαζει,
 Λιτυους δε Κοκκειανος Κασσιος Διων λεγει.
 Ουτως ὁ Χρυσης μαντικως εστολισμενος ηλθε,
 Συν δωροις ωνησαμενος αυτου την θυγατερα.
 Ὡς δ' Αγαμεμνων μετ' οργης εξηλασεν εκεινον,
 Ηυξατο τῷ Απολλωνι ὁ Χρυσης κατ' Ἑλλήνων,
 Ηγουν επηυξατο σφοδρον τον ἡλιον γενεσθαι.
 Ὁ δε σφοδρος γενομενος μετα πολλους τους ομβρους
 Εις στρατευμα, πολυπληθες πυκνωμα σκηνωματων,
 Ατμους δυσωδεις ανεμων και κοπρων και πτωματων,
 Μιανας δυσκρατησεν τε συμπαντα τον αερα,
 Ὡς συνεργουντος και αυτου ταις μαγικαις ταις τεχναις,
 Λοιμους επηγαγε δεινους — κ. τ. λ.

V.

* Ὑποθεσις τοῦ Ὅμηρου ἀλληγορηθεῖσα παρὰ τοῦ
 γραμματικοῦ τοῦ Τζετζου τῇ κραταιοτάτῃ βασι-
 λισσᾷ καὶ Ὅμηρικωτάτῃ τῇ ἐξ Ἀλαμαννῶν.

Ἐπεὶ φαίδρα πανσεληνὲ σεληνὴ σελασφορὲ,
 Οὐκ ἐκ ῥῶν ὠκεανοῦ φαίνουσα λελουμένη,
 Ἀλλ' ἐπὶ πορφυρᾷ τῆς κλεινῆς, ὥς ἐπεῖσιν εἰκασαί,
 Ἀνασκιρτώσα φεραυγῆς καὶ πλεον τοῦ φωσφοροῦ
 Χρηzaίς ἐλαυνεῖν πορρῶ ποι saίς ψυχικαῖς ακτισί 5
 Το σκοτεινὸν τῶν λεξῶν καὶ βιβλῶν τὴν ἐσπεραν.
 Οὐ κατὰ Κλεσπατρὰν δὲ βασιλίσσαν τὴν παλαί
 Τῷ Ἐφεσίῳ ἱατρῷ τῷ Σωρᾶνῳ χρωμένην
 Μετερχῇ τὰ καλλυνοντὰ μορφᾷς τὰς τῶν προσώπων·
 Οὐτε χρυσοῦν τι πελαγὸς βραχυτάτον ἐδελεῖς, 10
 Ὡσπερ ἐκεῖνη πρότερον ἐν τῇ Ἀλεξανδρείᾳ
 Τῷ Δεξιφάνει τῷ σοφῷ μηχανικῷ Κνιδίῳ
 Χερσώσασα τὴν θαλάσσαν ἀχρι τετρασταδίου·
 Ἐπεὶ τοιοῦτον οὐδαμῶς βουλεταί σου το κράτος
 Οὐτε τὸν Ἀθῶνα θαλάσσαν ὁρὸς ποιῆσαι μέγα, 15

* Tzetis allegorica Homeri expositio, unde haec excerpta sunt, extat in quatuor codicibus Oxoniensibus, Baroccianis 24. 131. 194. et codice Novi Collegii: integre vero non nisi in Bar. 131.

Η την Αβυδου θαλασσαν ὀλκασι γεφυρωσαι,
 Ὡσπερ ὁ Ξερξῆς ἐδρασεν ὁ Περσῆν, πρὶν ἐκεῖνος
 Ἐκ τῆς Περσίδος στρατευμα κινῶν πρὸς τὴν Ἑλλάδα·
 Ἀλλ' ὡς ἀθεατος θεατῇ θεσεὶ καὶ οὐ φύσει
 Ἐπεντρύψωσα ταῖς μορφαῖς καὶ καλλεσι τῶν λόγων, 20
 Διὰ βροντῆς καὶ λαίλαπος ὁμοῦ καὶ τῆς νεφέλης
 Θεῖαν φωνὴν προπεμπούσα γεμούσαν ὅλην φρικῆς
 Χειροτονεῖς τὸν δούλον σου τὸν τίνα τὸν ὅποιον
 Γενεσθαι τυπὸν ἀκραιφνῇ τοῦ παντ Μωϋσεως,
 Οὐχὶ φυγαδὰ σώζοντα λαὸν Ἰσραηλιτῆν 25
 Τὸ ἐρυθραῖον πελάγος τεμοντα βακτηρία,
 Οὐδὲ Περσίδος θαλασσαν, οὐδὲ τὴν Ὑγκανίαν,
 Ἀλλὰ τὸν μέγαν τὸν βαθυὺν ὠκεανὸν Ὅμηρου
 Τὸν πασαν περισφιγγώντα κυκλῶ τὴν οἰκουμένην,
 Βατὸν κελευεῖς ἅπασι καὶ πορευτὸν ποιῆσαι, 30
 Ὡς Μωυσῆς τὴν ἐρυθραῖαν Ἰσραηλιταῖς παλαί·
 Ἡδὴ χωρῶ πρὸς τὸν εἰρμόν καὶ γλωττῆς βακτηρία
 Πληξας αὐτὸν τοῖς συμπασι πορευσίμῳ ποιῆσω.
 Καὶ βαθῇ τὰ ἀθεάτα τούτου φανείται πασίν.
 Ἀλλ' ἀναχαίτιζεσθῶσαν αἱ μωμοσκοποὶ γλώσσαι 35
 Ἐξυλακτεῖν τι κατ' ἡμῶν οἰστρουμέναι τῷ φόβῳ·
 Ὡς γὰρ αἱ παλαὶ γραφοῦσι τὸν Διὰ μύθουργίαι
 Μεταβαλλεῖν εἰς μορφῶμα πιδηκῶν τοὺς Τίτανάς·
 Οὕτω καὶ γὰρ νῦν βουλομαι τροποῖς οικονομίας
 Μεταβαλλεῖν τοὺς ἥρωας συγγράμμασι πιδηκῶν. 40
 Καὶ δὴ λοιπὸν πετάσασα τὰς θείας ἀκοὰς σου
 Πρὸ πάντων πρῶτον μανθάνε τοῦ ποιητοῦ τὸ γένος,
 Πατρίδα καὶ γεννητοράς μετὰ τῶν διδασκαλῶν·
 Καὶ χρόνους, οἷς ἐτυγχάνε, καὶ ποσὰς γραφεὶ βιβλούς·

Και που, και πως εξελειψε τον βιον τελευτησας· 45
 Και δη και την ὑποθεσιν μαθε της Ιλιαδος
 Κατα λεπτον την συμπασαν, και τας μορφας Ἑλλήνων·
 Ειτα δ', εἰ θελεις, μετα ταυτα και πασαν Ιλιαδα,
 Ὡσπερ κελευει θελημα το σον, μεταποιησω.
 Τεως προ παντων μανθανε του ποιητου το γενος. 50
 Ὅ Ὀμηρος ὁ πανσοφος, ἡ θαλασσα των λογων,
 Πλην γεμουσα του νεκταρος ουχ ἄλμυρων ὕδατων,
 Ἐπτα πατριδων λεγεται, τυγχανειν αμφιβολων,
 Ἐπτα πατερων γεννημα, και τουτων αμφιβολων·
 Λεγεται γαρ εκ των Θηβων ὑπαρχειν της Αἰγυπτου, 55
 Ἐτεροις Βαβυλωνιος, Χιος δοκει τοις αλλοις,
 Ιητης, Κολοφωνιος, Σμυρναιος, Αθηναιος·
 Συ δε Σμυρναιον γνωσκε τον Ὀμηρον ὑπαρχειν.
 Ἐπτα πατερας λεγουσι παλιν ὑπαρχειν τουτου·
 Οἱ μιν γαρ τουτου λεγουσι πατερα Μενεμαχην, 60
 Αἰγυπτιον τυγχανοντα ἱστορογραμματεα·
 Οἱ δε παλιν Δαημονα, τινες δε Μεσσαγοραν·
 Ανθρωπους αμφω ζησαντας εμπορικον τον βιον·
 Τηλεμαχον και Θαμυριν αλλοι ληρουσι παλιν·
 Αλλοις δε Μαιονος υἱος και Ὑρνηδους καλειται· 65
 Οἱ πλειονες δε Μελητος φασι και Κρητῆϊδος.
 Διδασκαλος Ὀμηρου δε γινεται Προναπιδης·
 Ὁ Καδμος ἐξ Αἰγυπτου γαρ ελθων εἰς την Ἑλλαδα
 Τον Λινον ἐξεπαιδευσεν εν γραμμασι Φοινικων·
 Ὁ Λινος δ' ἐξεπαιδευσεν ὁ μαθητης του Καδμου, 70
 Ορφεα, Ἡρακλεα, και δε τον Προναπιδην·
 Τον Λινον τον διδασκαλον ὁ Ἡρακλης φονευει·
 Ὁ δε Ορφευς γινεται διδασκαλος του Μουσαιου·

Ὁ Προναπιδης οὗτος δε τον Ὅμηρον διδασκει.
 Και δη μαθων ὁ Ὅμηρος παντα τα Προναπιδου, 75
 Χρηζων και πλειονα μαθειν εις Αιγυπτον απηλθε,
 Κακει λοιπον ετρυγησε πασης σοφιας ανδρος.
 Σοφος δ' ακρως γενομενος ὑπερ ανθρωπου φυσιν,
 Τρια και δεκα γεγραφε μνημοσυνων βιβλια,
 Μαργιτην, και την Αιγα τε, και των μυων την μαχην· 80
 Την Επιγονων μαχην γραφει, και Θηβαιδα,
 Την Οιχαλιαν, Κερκωπας, εις τους θεους τε ὑμνους·
 Και τους ἑπτα επακτιον και τας επικιγκλιδας,
 Και επιγραμματα πολλα συν νυμφικοις ὑμνοις·
 Και την Οδυσσειαν αυτην μετα της Ιλιαδος. 85

Αλλα και χρονον μαθε μοι τον του Ὁμηρου πρωτον,
 Και την τελευτην εκεινου, ειτα σαφως ακουσεις
 Τον νουν και την ὑποθεσιν πασης της Ιλιαδος.
 Οἱ ματην γραφειν θελοντες ιστορικα βιβλια
 Ὅμοχρονον τον Ὅμηρον λεγουσιν Ἡσιόδου, 90
 Επι τῷ Αμφιδαμαντος ταφῷ δοκιμασθεντες·
 Αλλ' οὔτοι μεν ηγνωσαν ειναι πολλους τους Ὅμηρους,
 Ὅμηρον τον Βυζαντιον υἱον του Ανδρομαχου·
 Και τον του Ευφρονος υἱον Ὅμηρον τον Φωκεα,
 Κανπερ τι παρεσφαλησαν τουτω συμπαθητεοι· 95
 Ὡς και οἱ ὑστερον αυτον ειποντες Ἡσιόδου,
 Επι της βασιλειας γαρ λεγουσι του Αρξιππου,
 Ἡσιόδον και Ὅμηρον ὑπαρχειν αμφοτερους·
 Αλλα τον μεν Ἡσιόδον αρχη της βασιλειας,
 Τον Ὅμηρον προς τελος δε του κρατους Αρξιππου, 100
 Χρονους ὁμου τριακοντα κρατησαντος και πεντε
 Της βασιλειας Αθηνων· αλλ' αγνοουσιν οὔτοι

Ποιος ὑπῆρχεν Ὀμηρος τοῖς χρόνοις τοῦ Ἀρξίνου·
 Κατὰ δ' ἡμᾶς ὁ Ὀμηρος χρόνοις τετρακοσίοις
 Τοῦ Ἡσίοδου προτερος, καὶ σκοπεῖ μοι καὶ μάθε. 105
 Ἐπὶ τῶν δύο στρατείων ὁ Ὀμηρος ὑπῆρχε,
 Θηβαϊκῆς καὶ Τρωϊκῆς, οἶδας ἐκ Προναπίδου·
 Καὶ Διονυσίος φησὶν ὁ κυκλογράφος τοῦτο·
 Μάθε καὶ ἀλλοῦτε καλῶς ἀκριβεστερῶς τοῦτο.
 Ὁ Ποιητὴς Στησιχόρος υἱὸς ἦν Ἡσίοδου, 110
 Ἐν χρόνοις τοῦ Φαλαρίδος ὧν καὶ τοῦ Πυθαγόρου·
 Οὗτοι δ' Ὀμήρου ὕστεροι χρόνοις τετρακοσίοις.

Ἐπεὶ γοῦν ἐγνώκας καλῶς καὶ χρόνον τοῦ Ὀμήρου·
 Τὴν τοῦτου μάθε τὴν τελευτὴν ποιῶ συνέβη τροπῶ.
 Πενθὲς ὑπαρχῶν καὶ τυφλὸς γενομένος ἐκ γῆρας, 115
 Ἀπανταχοῦ διηρχετο τὰς χώρας τὴν Ἑλλάδος,
 Λέγων αὐτοῦ ποιήματα, δεχομένους ἐντιμῶς.
 Ὡς δ' ἦλθε παρέρχομενος περὶ τὴν Ἀρκαδίαν
 Ξενίζεται παρὰ τινὶ κακείσῃ Κρεοφυλῶ,
 Ἐν ᾧπερ μένων φιλικῶς ἡμέρας ἐπὶ πλείστας 120
 Περιπατήσων ἐρχεται παρὰ τὴν παραλίαν.
 Ἦσαν δ' ἐκείσῃ ἄλιεις ἀγρᾶν οὐκ ἠγρευκοτές,
 Μόνον δὲ φθειρίζομενοι καὶ κτείνοντες τὰς φθείρας.
 Ὡν ἁλίων Ὀμηρὸς ἀκουσας συλλαλουντῶν
 Ὡ ἀνδρες, εἶπεν, ἄλιεις Ἀρκαδῆς, ἐχομεν τί; 125
 Οἱ δ' ἀπεκρίναντο αὐτῷ περὶ φθείρων λαλουντες,
 Τους, οὓς μὲν ἐκρατήσαμεν, οὐκ ἐχομεν εἰσέτι·
 Οὓς περ δ' οὐκ ἐκρατήσαμεν, ἐχομεν μάλλον τούτους.
 Ὁ μὴ νοήσας Ὀμηρὸς λυπούμενος ἀμετρῶς
 Πρὸς ἦν τότε κατεμένεν, ὑπεστρέφεν οἰκίαν. 130
 Πηλοῦ δ' οὐτος ὠλισθέησε καὶ κεκρουκῶς εἰς πέτραν

Κλα την πλευραν την δεξιαν, και τελευτα τριταιιος.

Επει λοιπον μεμαθηκας και θανατον Ὀμηρου,
Μανθανε την ὑποθεσιν της ὁλης Ἰλιαδος.

Οἱ μεν αγροικικωτερον γραφοντες και χυδεως, 135

Γαμους Πηλεως λεγουσι και Θετιδος γενεσθαι,

Και συμπαρειναι τους θεους τοις γαμοις εν Πηλιῳ,

Και συν αυτοις και τας θεας, κατ' ἐξοχην δε ταυτας,

Ἦραν ὁμου και Αἰθναν και γε την Αφροδιτην.

Την δ' Ἐριν ουσαν μαχιμον και φιλονεικοτατον 140

Τουτων απειναι λεγουσι των γαμων μη κληθεισαν.

Αυτη δε ζεσασα θυμῳ και λυπη βεβλημενη,

Μηλον εσκευασε χρυσουν, εγραψε δε τῷ μηλῳ,

ΛΑΒΕ ΚΑΛΗ ΤΩΝ ΘΕΑΙΝΩΝ, ΛΑΒΕ ΚΑΛΗ ΤΟ

ΜΗΛΟΝ,

ΚΑΙ ΤΗΙ ΚΑΛΗΙ ΤΩΝ ΘΕΑΙΝΩΝ ΕΣΤΩ ΤΟ

ΜΗΛΟΝ ΔΩΡΟΝ.

145

Οὕτως Ερις, ὡς φασι, ποιησασα το μηλον,

Απο του τεγους ἐρῆψε μεσον του γαμου τουτου.

Ευθυς δε Ἦρα, Αἰθνα, μετα της Αφροδιτης,

Την γαμικην την τραπεζαν αφεισαι και τον ποτον,

Περι του μηλου μαλιστα την μαχην συνεκροτουν, 150

Ἐκαστη τουτων λεγουσα καλλει νικαν τας αλλας.

Τελος λαβοντα τον Ἑρμην ταυτας ὁ Ζεϋς κελευει

Προς τον Αλεξανδρον αυτον απαγαγειν εις Ἰδην·

Ἦν δ' αν αυτων Αλεξανδρος ωραιοτεραν κρινη,

Ταυτην το μηλον επαθλον λαμβανειν ευμορφιας. 155

Ὡς δε ταχεως προς αυτην εγενοντο την Ἰδην,

Ἦρα μεν προς Αλεξανδρον ταδε φησι κρυφίως.

Ει κρινεις εμε κρειττονα, και δῶης μοι το μηλον,

Αρχεῖν ἐγὼ ποιήσω σε δυσέως καὶ τῆς ἑώ·
 Ἡ δ' Ἀθηνα καταρχόντα Φρυγῶν τῆς στρατηγίας 160
 Ἑλλάδα πᾶσαν ἐλέγε δούλην αὐτῷ ποιησαί·
 Ἡ δ' Ἀφροδίτῃ πρὸς αὐτὸν Ἀλεξάνδρῳ εἰπούσα,
 Εἰ κρίνεις τούτων κρείττονα, δώσω σοὶ τὴν Ἑλένην.
 Λαμβανεὶ νικητήριον καὶ ἐπάθλον τὸ μῆλον.
 Ἀλεξάνδρος, Φερεκλίου δὲ πλοῖα πεπωνηκότος, 165
 Εἰς τὴν Ἑλλάδα κατελθὼν ἀρπάζει τὴν Ἑλένην,
 Ὅθεν ὁ μέγας πόλεμος ἐκείνοις ἀνερῶραγῃ,
 Καὶ πόλις ἣ περιβλεπτος, ἣ Τροία κατεσκαφῇ,
 Καὶ πάντες παρὰ νῆα γέγονασιν τοῦ ξίφους.
 Ταῦτα φασὶν οἱ ἀμαθῶς λαλοῦντες καὶ νηπιῶς, 170
 Το δ' ἀληθεῖς νῦν μάθανε λεπτῶς ἡκριβωμένως.
 Ὁ Λαομέδοντος υἱὸς Πρίαμος καὶ Λευκιππίης,
 Εἴτε Ῥοῖους κατὰ τινὰς, Στρυμνοὺς δὲ κατ' ἑτέροισιν,
 Γήμας, Ἑκαβὴν Δριμαντός, κατὰ τινὰς Κισσέως,
 Υἱοὺς ἐγέννησε πολλοὺς ναι μὴν καὶ θυγατέρας· 175
 Ὡς δὲ καὶ Ἀλεξάνδρου ἐγκυὸς ἦν Ἑκαβῇ,
 Γεννησάμενοι φλεγόντα δαλὸν ἐδοκίμουν οὐκ οὐκ,
 Ὅς πᾶσας ἐπυρπόλησε τὰς Τρώων περικυρῶν·
 Οἱ τῶν οὐκ οὐκ δὲ κρίνεται τοῦτο μάθοντες εἰπὼν,
 Το βρεφὸς ὅπερ ἐνδοθὶ φέρεις ἐν τῇ γαστρὶ σου, 180
 Τῇ περικυρῇ γίνεται πᾶσι τῶν Τρώων βλάβη.
 Οὕτω μὲν εἰπὼν οἱ κρίνεται τότε τῶν οὐκ οὐκ.
 Γεννησάμενος βρεφὸς δὲ Παρίῳ κατονομαζέει.
 Ὁ δὲ πατήρ ὁ Πρίαμος, τῷ φόβῳ τῶν οὐκ οὐκ,
 Μετὰ τὴν βρεφὸς γεννησὶν ἦλθεν εἰς τὸ μαντεῖον, 185
 Ἀνερωτήσων ποδαπὸν ἐκβήσεται τὸ βρεφός.
 Ἐδοθὲν τούτῳ δὲ χρησμός τοιοῦτο τροπῶς λέγων·

Πριαμε, Τρωων βασιλευ, συζυγε της Έκαβης,
 Δυσπαρις Παρις σοι υἱος αρτι κακως ετεχθη,
 Ὅν μη γεννησαι κρειττον ην, η συμφοραν γεννησαι· 190
 Ὅ παις γαρ οὔτος γεγονως τριακοντα των χρονων
 Ολεσει τα βασιλεια των Τρωων και τας πολεις.
 Ὅπερ μαθων ὁ Πριαμος πολλῳ τρομῳ και φρικῃ
 Το βρεφος μετεκαλεσεν Αλεξανδρον ευθεως,
 Και Αρχελαῳ δεδωκεν οικετη το παιδιον, 195
 Ὡς αν εις ορος που ῥιφθεν καταβρωθη θηριοις.
 Και δη λαβων Αρχελαος απεῤῥιψεν εις Ιδην.
 Αρκτος δ' εθλαζεν αυτον ξενως ἡμεραις πεντε.
 Εν μεσῳ τουτων τελευτα το βρεφος Αρχελαου·
 Ὅ δε το παν ἡ γυναικι συμβουλευθεις εμφρονως 200
 Το μεν νεκρον απεῤῥιψεν εις ορος αντ' εκεινου,
 Το βρεφος δε βασιλικον αυτος αναλαμβανει,
 Και ανατρεφει πατρικως, ποιμαινειν τε διδασκει,
 Ὡσπερ τινες ιστορικοι γραφουσι περι τουτου.
 Ἐτεροι παλιν λεγουσι πειθανωτερωσ ταχα, 205
 Πριαμον τον Αλεξανδρον μη δουναι Αρχελαῳ,
 Εις βρωσιν ῥιψαι τοις θηρσιν· αλλ' ελεων το βρεφος
 (Νομιζων οὔτω τε φυγειν και του χρησμου τους λογους)
 Τῳ Αρχελαῳ δεδωκεν τρεφειν εν τοις χωριοις,
 Βασιλικαις ανατροφαις, παιδευσει τε παντοια. 210
 Ὅ δε λαβων εις Αμανδρον απηγαγε χωριον,
 Ὅπερ χωριόν Πριαμος πολιν ποιησας τοτε
 Παριον κατωνομασεν εις ονομα του βρεφους.
 Εκει γουν εκτρεφομενος Αλεξανδρος, ὡς εφην,
 Λεγεται κριναι τας θεας εν γαμοις του Πηλεως, 215
 Και δουναι νικητηριον το μηλον Αφροδιτη·

Τοῦτο δ' ὅτι ψευδὲς ἐστὶ δὴλον ἐκ τῶν πραγμάτων.
 Τοῦ Ἀχιλλέως γὰρ πατὴρ ἦν ὁ Πηλεὺς, ὡς οἶδας·
 Ὁ δ' Ἀχιλλεύς γεραίτερος ὑπῆρχεν Ἀλεξάνδρου·
 Καὶ γὰρ ὁ Νεοπτολέμος, υἱὸς τοῦ Ἀχιλλέως, 220
 Πολεμιστὴς ἦν τελείος τῷ Τρωϊκῷ πολέμῳ,
 Αὐτοσχέδον ἰσοχρονὸς ὑπαρχῶν Ἀλεξάνδρῳ.
 Καὶ πῶς οὐκ ἐστὶν ἀλογον Ἀλεξάνδρον δικάζειν
 Γάμοις τίνος τοῖς ἑαυτοῦ παπποῖς ἰσοχρονούντος ;
 Τοῦτο μὲν λήρον καὶ ψευδές, τὸ δ' ἀληθὲς τοιοῦτον. 225
 Ὡς ἀπελθὼν ὁ Πριάμος ἤκουσεν ἐκ μαντείου
 Τριακοντα γενομένον Ἀλεξάνδρον τῶν χρόνων
 Ολεσάει τὰ βασιλεία τῶν Τρώων καὶ τὰ περὶξ·
 Ἄμα τὸ βρέφος ἐλεῶν, μὴδ' ἀποκτείναι θελὼν,
 Καὶ γὰρ τὴν ἀφυκτον φυγεῖν ἐλπίζων εἰμαρμένῃν, 230
 Εἰ τὸ τριακοντα χρόνον Ἀλεξάνδρος ἐκδράμοι,
 Τῷ Ἀρχελαῷ δέδωκεν ἐν τοῖς ἀγροῖς ἐκτρεφεῖν
 Εἰς τι χωρίον Ἀμάνδρον καλούμενον τὴν κλησιν,
 Ὁ νῦν καλεῖται Παρίον πόλις ἀντὶ χωρίου,
 Εἰς κλησιν τὴν τοῦ Παρίδος κτισθῆναι ἐκ τοῦ Πριάμου. 235
 Ὁ Παρίσ γουν Ἀλεξάνδρος ἐκείσε διατρίβων
 Μέχρι τῆς παρέλευσεως τῆς τριακοντούτιας·
 Πάσας ἐξεπαιδεύσατο βασιλικὰς παιδεύσεις,
 Ἴππευεῖν, ἀκοντίζειν τε, τόξευεῖν, σφαῖραν παίζειν,
 Καὶ πᾶσαν ἀλλήν παιδεύειν πρεπούσαν βασιλευσιν. 240
 Ὃς ῥήτωρ δὲ γενομένος γράφει πολλὰ μὲν ἀλλὰ,
 Εἰς ἓν δὲ τούτου συγγραμμάτων τὰς τρεῖς θεὰς συγκρίνει,
 Τὴν Ἀθηνᾶν τὴν φρονήσιν, τὴν Ἥραν τὴν ἀνδρείαν,
 Καὶ τὴν ἐπιθυμίαν δὲ φημι τὴν Ἀφροδίτην·
 Ἦν καὶ τὸ μῆλον δέδωκε τὴν νικῆν τὰ πρῶτα, 245

Ὡς Ἰωαννης Χρονικος Ἀντιοχευς που γραφει
 Αὐτο μονον αλληγορων, τ' αλλα παραλιμπανων,
 Γαμον Πηλεως Θετιδος, Ἑρμη τε και τον Δια,
 Την Ἰδην, οὐπερ εκρινε θεας τας θρυλλουμενας.
 Ὁ Τζετζης δ' ἅπαντα λεπτως αλληγορει, και προσχες·
 Μεχρι του παρελθειν φησι την τριακοντουτιαν — 251

Quæ sequuntur allegorica est fabula de Paris
 dis judicio expositio; et quid re ipsa fue-
 rit Jupiter, &c. In explicanda fabula auc-
 toribus utitur Anaxagora et Empedocle.
 Deinde pergit:

Τοιαυτο μεν Αλεξανδρος επραττεν εν Παριῳ 334
 Μεχρι της παρελευσεως της τριακοντουτιας.
 Ὡς δε μετα τριακοντα δυο παρηλθον χρονοι,
 Νομισαν το γεροντιον, ὁ Πριαμος εκεινος,
 Ὡς ὁ χρησμος παρεδραμεν, ὁ χρονος παρερῆυη,
 Βλαβη λοιπον ου γινεται Τρωσιν ἐξ Αλεξανδρου.

Rediise Paridem ait ex Ida ad Trojam Aprilis
 die 21! — et Junii die 18 solvisse ad Græciam.

Κελευει τουτον ὁ πατηρ πλευσαι προς την Ἑλλαδα 347
 Και θυσαι λυσιν συμφορων Απολλωνι Δαφναϊ.

Literas et dona principibus Græciæ affert.

Menelaum ad Cretam mox iturum re-
perit.

357
 Ὅ δε Μενελαος λαβων τα δυσδωρα τα δωρα
 Αυτος προς Κρητην επλευσεν ἐνεκα της Ψυσιας·
 Αλεξανδρον τον Παριν δε κατελειψε τοις οικοις
 Τριακοντα και δυο μεν ὑπαρχοντα των χρονων,
 Ὠραιον πανυ και λευκον εις ἡλικιαν οῖον,
 Χρυσοτριχα, δασυτριχα, και των ἀβροβοστρυχων,
 Χαροποπροσωπον πολυ και ὑπομειδιωντα,
 Συντομολογον, ευλαλον τῷ ταχει δε των λογων,
 Πολλακις αποπτυνοντα λεπτοτατον σιελου,
 Κατα τας ορνις, ᾶς φαμεν κλησιν ακανθυλλιδας·
 Ὡς την Ἑλενην κατιδων το δειλινον εν κηπῷ
 Μετα δουλιδων των αυτης, και γυναικων ἑτερων,
 Εικοσι ἐξ ὑπαρχουσαν χρονων την ἡλικιαν,
 Καλλος ουσαν αμιμητον, ξενην τη διαπλασει,
 Ὑπερ χιονα δε λευκην και τρυφεραν το σωμα,
 Ευπροσωπον και ευρινα, και των καλλιοφρων,
 Ευοφθαλμον, ὑγροφθαλμον, χαροποπροσωπουσαν,
 Ευχειλον, ανθηροχειλον, και μελιτοφνονουσαν,
 Ευμαστον, πυρρακιζουσαν, και καλλιτραχηλουσαν.
 Πασι καλοις, πασι τερπνοις πασων ὑπερτερουσαν,
 Ὅσον ἢ πληροσεληνος φαιδροκυκλος σεληνη
 Ὑπερτερει των αμυδρων νυκτερινων αστερων.

Rapta Helena. Helenam reposcunt Græci.
 Conspirant ad Helenam repetendam. Tandem post elapsos decem annos ad Aulidem conveniunt. Explicatio allegorica narrationis de Achille inter Lycomedis filias latente. Irenem alloquitur de nominibus ducum :

Μαθε τας τουτων κλησεις δε πρωτον, και ναυαρχιας, 471
 Και τας μορφας εις επειτα τας των αριστοτερων
 Ειτα λοιπον μοι μετ' αυτα μαθοις τα του πολεμου —

Metaphrasin ejus spondet complexuram, quæ
 habent Homerus, Stesichorus, Euripides,
 Lycophron, Coluthus, Leschas, Dictys,
 Tryphiodorus, Quintus Calaber :

Και τοτε τμηματι βραχει παντα συγκεκλεισμενα, 480
 'Οπως πας ο βουλομενος εν πονω βραχυτατω
 Ανεγνωκεναι τοις πολλοις δοκη βιβλιοθηκας.

Qui locus a *Dodwello* adductus est in opere
 de Cyclis Græcorum, p. 802. Post descriptas Græcorum ducum imagines re-

dit ad classem portu Aulidis collectam :
 et rerum narrationem inde persequitur,
 de Iphigenia, de draconte et passeribus,
 de Græcis in Æginam descendentibus;
 qua occasione primum recenset nomina
 Trojanorum ducum; deinde rem perse-
 quitur usque ad expugnatam urbem Ler-
 nessum, et Chryseidem captivam factam,
 cujus causa pater ad Græcorum exercitum
 supplex venit.

Ὅστις περ Χρυσῆς ἱερεὺς Ἀπολλωνος ὑπαρχῶν 1167
 Λαβὼν τὸ στεφὸς τοῦ Θεοῦ δαφνιον ὑπὲρ γαμενον,
 Καὶ τὸ χρυσοῦν τὸ μαντικὸν σκηπτρον, μετὰ καὶ δῶρων,
 Ἠλθεν ἐξωνησόμενος αὐτοῦ τὴν θυγατέρα.

VI.

Iliadis tertii libri metaphrasis a ΤΖΕΤΖΕ.

Ἐπειδὴ παρεταξάντο παρὰ τῶν ἡγεμόνων
 Οἱ Τρῶες, ἐπορεύοντο κλαγγῇ τε καὶ θορυβῷ·
 Δικὴν γερανῶν φευγούσων εἰς Αἰγύπτου καὶ Θράκης,
 Οὐ τοὺς Πυγμαίους κτείνουσι τρωγῶσαι τούτων σταχὺς·
 Οἱ Ἕλληνες ἐπῆρχοντο καὶ σιωπῇ καὶ τάξει· 5
 Ὁ δὲ πολὺς κονιορτός πεζῶν τε καὶ τῶν ἰππέων
 Ὡς περ ὀμιχλὴ σκοτώσιν ἐποίησεν βαθεῖαν.
 Ὁ δὲ θεοὺς παρομοίους Ἀλεξάνδρος το εἶδος,
 (Ἡγουν ὁ ὤραιοτατος δικὴν λαμπρῶν ἀστερῶν,
 Ἡ μάλλον ὁ αὐτοχρημα τέλων ἐπιθύμια) 10
 Πρῶτος τῶν ἀλλῶν προπηδῶν τῶν Τρῶων προεμαχεί,
 Ἕλληνων τὸν βουλομένον ζήτων μονομαχῆσαι·
 Ἰδὼν δὲ τὸν Μενελάου τὸν ἄρματος πηδῶντα,
 Ὡς περ τις δράκοντα ἰδὼν ἐφυγεν ὠχρίασας.
 Τούτου ὁ ἔκτωρ θυμῷ θεῖς λόγοις λαιδοροῖς πλυνεῖ, 15
 Ἀπατεῶν, γυναιμάνες, εἶθε νεκρὸς μοι εἴης,
 Παρὸ δακτυλοδείκτεμα καὶ Τρῶων πάντων ὕβρις·
 Οὕτως μεγάλα χαιροῦσι τὸ στρατεύμα Ἕλληνων
 Τῷ λογισμῷ τῶν ἑαυτῶν ἀρίστον σε δοκούντες,
 Ἀνθ' ὧν ὄρωσιν εὐμορφόν, ὤραιον σοῦ το εἶδος· 20

Πως ουν αυτος τοιουτος ων νυμφων ανδρων αριστων
 Ἐρπαξας βλαβην ηγαγες συμπαντι Τρωων γενει.
 Ει καρτερεις πολεμησων Ἐλενης τῷ συνευνῶ,
 Και γνωση τινος ἥρπαξας νεαζουσαν γυναικα.
 Ουκ ωφελησει σοι ουδεν ἡ μουσικη θανοντι, 25
 Ου καλλος, ουδε τριχωσις, της Αφροδιτης δωρα,
 (Ειγουν επιθυμιας τε, ει τε και του αστερος.
 Οἱ γεννηθηντες παντες γαρ αστερι Αφροδιτης
 Και μαλλον της αἵρεσεως οντι μη παρ' αρετης·
 Αν κειται μαλλον και καλως οἷσπερ ἀρμοζει τροποισ, 30
 Ὠραιοι και επεραστοι γυναικες τε και ανδρες·
 Αν εν τῇ πρωτῇ μαλλον δε η εικοστῇ ογδοῇ
 Μοιρα Καρκινου φερουσιν αυτην την Αφροδιτην,
 Θεαις οἱ ανδρες μιγνυνται, τουτ' εστι βασιλίσσαις,
 Η ισοθεαις γυναιξιν, ὡς Πτολεμαιος γραφει. 35
 Γυναικες παλιν δε θεοις ειτε και ισοθεοις.)
 Οὕτω μεν Ἐκτωρ προς αυτον Αλεξανδρον ην λεγων·
 Εἰ Μενελαῷ πολεμον συνηραξας, ευ ισθι,
 Ουδεν σοι ἡ γενεθλιος ωνησεν Αφροδιτη.
 Αλλα δαλοι ὑπαρχουσιν, Αλεξανδρε, οἱ Τρωες, 40
 Οἵτινες ου κατεχωσι βαλλοντες σε τοις λιθοις.
 Προς τουτον δε Αλεξανδρος οὕτως ανταπεκριθῇ·
 Ἐκτορ, επει με ὑβρισας πρεποντως επαξίως,
 Σος λογος, ὥσπερ πελεκυς, κοπτει μου την καρδιαν,
 Θαρσους εμπλησας πειθει με μαχεσθαι Μενελαῷ· 45
 Συ δε μη κατωνειδιζε το καλλος και την τριχα,
 Τα των θεων δωρηματα, αστερων γενεθλιων·
 Ἄπερ μοι κατωνειδισας, την κομην και το καλλος
 Και τα λοιπα σων αγαθων, απορρίπτα ουκ εστιν.

Ἄπερ παρασχωσιν αυτοι, θελων δ' ουκ αν τις λαβη; 50
 Σεμνως ενταυθα και δεινως ανθυβρισεν ὁ Παρις,
 Οὕτω σεμνως ὕβρισας δε ουκ εδοξεν ὕβριζειν.
 Μελας, στραβος γαρ και ψελλος ην Ἐκτωρ, ὡς γνωσκεις,
 Εν τῷ εἰπειν ὁ Παρις δε θελων ουκ αν τις λαβῇ.
 Μονου ουχι λεγει ταυτι τας ὕβρεις επικρυπτων· 55
 Ἐκτορ και συ αν ηθελες τοιουτος γεγονεναι,
 Αλλ' εἰμαρμενην εσχηκας ἑτεραν· λοιπον παυου.
 Και καλλος μη καδυβριζε μηδε την τριχωσιν μου.
 Ει βουλει δε με μαχεσθαι μετα του Μενελαου,
 Το Τρωϊκον μεν στρατευμα παυσον και των Ἑλληνων· 60
 Εγω δε και Μενελαος μονοι μονομαχομεν,
 Ὅδε νικησας ἅπαντα λαβετω συ· Ἐλενη,
 Οἱ δ' αλλοι παρερχεσθωσαν εις τας αυτων πατριδας.
 Οὕτως εἰποντος Παριδος Ἐκτωρ τερφθεις τῷ λογῷ
 Τους Τρωας μαχης εῷαυσεν μεσον κρατων το δορυ· 65
 Οἱ δ' Ἕλληνες τοξευμασιν εβαλον και τοις λιθοις,
 Μεχρις επεσχε βαλλοντας εκεινους Αγαμεμνων.
 Και τοτε τοις στρατευμασιν Ἐκτωρ τοις δυα λεγει
 Γνωμην την Αλεξανδρειαν περι μονομαχίας.
 Παντων ἡσυχασαντων δε Μενελαος ταυτ' εἶπεν· 70
 Ὅλογος εστιν αριστος ὁ της μονομαχίας.
 Αλλ' ὅρκοις βεβαιωσωμεν προτερον τα της μαχης.
 Παρεστω δε και Πριαμος αυτος εν ταις θυσιαις,
 Απιστος γαρ Αλεξανδρος και παραβατος ὅρκων.
 Εχαρησαν οἱ Ἕλληνες και Τρωες επι τουτο 75
 Παυσιν εὖρειν ελπιζοντες του χαλεπου πολεμου.
 Συντομῶς αφωπλιζοντο, πλησιον δε αλληλων
 Οἱ Ἕλληνες εκαθηντο και Τρωες δικην φιλων.

Ὁ Ἐκτωρ πεμπῶει φερεῖν δὲ πάντα τὰ πρὸς Θυσίαν,
 Καλεῖσαι τε τὸν Πριάμῳ τοῖς ὅρκοις συμπάρευναι· 80
 Καὶ Ἀγαμέμνων ἐπεμψεν ἐκ πλοίων ἄρνα φερεῖν.
 Ἡ Ἴρις τῇ Ἑλένῃ δὲ πᾶν τὸ συμβᾶν μνηνεῖ,
 Τὸν περὶ ταύτης πόλεμον καὶ τὴν μονομαχίαν,
 Ὅμοιωθεῖσα θυγατρὶ Πριάμου Λαοδίκῃ.
 Τοῦτ' ἐστίν, Ἴρις γέγονε τόξον τὸ νεφέλωδες, 85
 Εἴξ' οὐ το συμβῆσομενον ἐνόησεν Ἑλένη,
 Ὡς εἴπερ τις κατελεξε πάντα καλῶς ἐκεῖνη.
 Ἦλθε δὲ πρὸς ἐνθυμῖον εὐθύς τοι Μενελάου,
 Καὶ τῆς πατρίδος τῆς αὐτῆς ἀλλὰ καὶ γεννητορῶν.
 Λεπτῶ δ' ἐπικαλυμμάτι κατακαλυψαμένη 90
 Δυσι συν ἀλλοῖς ὥρμησε κλαιούσα πρὸς τὸν πύργον.
 Περὶ δὲ πυλᾶς τὰς Σκαϊᾶς αὐτὴν διερχομένην
 Ἀπὸ τοῦ πύργου βλέποντες οἱ γέροντες τῶν Τρῶων
 Ἐκ γῆρας μὲν ἀπομαχοί, συμβουλοὶ δὲ γενναῖοι
 Πριάμῳ συγκαθήμενοι, καὶ ἀδελφοὶς Πριάμου 95
 Τῷ Πανθεῶ, καὶ Θυμοίτῃ καὶ Λαμπῷ καὶ Κλυτίῳ,
 Καὶ συν Ἰκέταονι τῷ ἀδελφῷ τῷ Ἐκτορὸς.
 Ὁ Οὐκαλεγὼν δὲ αὐτὸς ἅμα καὶ ὁ Ἀντήνωρ
 Ἐν ἡρεμαίᾳ τῇ φωνῇ ἀλλήλοισι προσλαλουντες,
 Οὐ νεμεσίς, ἐφθεγγζαντο, διὰ τοιαυτὴν κορὴν 100
 Ἐπὶ πολὺ κακοπαθεῖν τοὺς Ἕλληνας καὶ Τρῶας·
 Ἀλλὰ καὶ κάλλος ἐχούσα τοιοῦτον ἀπερχεσθῶ,
 Μὴ γένοιτο μὴδ' ὀπίσθεν ἡμῖν βλάβη καὶ τέκνοις.
 Ταύτην δὲ Πριάμος αὐτοῦ πλησίον ἐδρίαςας
 Ἀνερῶτων ἐμάνθαιεν Ἑλλήνων τοὺς ἀρίστους. 105
 Πρῶτον τὸν Ἀγαμέμνονα, ὅνπερ καὶ μακαρίζει,
 Τὸν Ὀδυσσεᾶ δευτέρου, τὸν Αἰάντα δὲ τρίτον·

Μοῆ δ' ὕπεδειξεν αὐτῷ καὶ τὸν Ἰδομενεά.
 Τοὺς ἀδελφοὺς δὲ Καστορά ταύτης καὶ Πολυδευκὴν
 Ἀποθάνοντας οὐδαμῶς προσβλεπεῖν δυναμένη 110
 Μὴ συστρατεῦσαι τοῖς λοιποῖς ἐδοκίησεν Ἑλλήνων,
 Ἡ δὲ αὐτὴν αἰσχυνεσθαι φανῆναι τῷ πολέμῳ.
 Οἱ κήρυκες λαβόντες δὲ πάντα τὰ πρὸς Θυσίαν
 Καλοῦσι καὶ τὸν Πριάμον· ὃ δ' ἀναβάς εἰς ἄρμα
 ἦλθε παρὰ ποστρατεῦμα Ἑλλήνων τε καὶ Τρώων· 115
 Σταντῶν πρὸς τὴν Θυσίαν δὲ, νιψάντων καὶ τὰς χεῖρας,
 Ὁ Ἀγαμέμνων τῶν ἀρῶν τὰς τρίχας ἀποκοῖφας
 Ἑλλήνων διενειμάτο καὶ Τρώων τοὺς ἀρίστους·
 Ἡύχετο δὲ πρὸς οὐρανὸν τὰς χεῖρας ἀνατείνας·
 Ἥλιε, γῆ, καὶ οὐρανέ, καὶ ποταμῶν τὸ ὕδωρ, 120
 Καὶ οἱ παρ' Αἰδὴν τιμῶροι δαίμονες τῶν ἀδικῶν,
 Ὑμεῖς ἐφοροὶ γίνεσθε καὶ φυλακεῖς τῶν ὀρκῶν,
 Ἐάν μιν Ἀλεξάνδρος αὐτὸς Μενελάου φονεύσῃ,
 Ἑλενὴν καὶ τὰ χρήματα ταύτης ἐχέτω πάντα·
 Ἡμεῖς δὲ πορευσομεθα παλιν εἰς τὴν πατρίδα. 125
 Ἀν δ' ἀντιστροφῶς γενοῖτο γενεσθαι τουναντίον,
 Ἡμῖν δὲ πρεπούσα τιμὴ δοθῆτω κατὰ νόμους,
 Τὸ τῶν χρημάτων ἡμισυ δῆλον τῶν ἐν τῇ πόλει.
 Οὕτως εἰπὼν ἀπεσφαττε τὴν ἀρὰν Ἀγαμέμνων,
 Οἶνον δ' ἐπέχεεν αὐτὸς· ἠύχετο πάς λαὸς δὲ 130
 Χυθῆναι τὸν ἐγκεφαλὸν οὕτω τῶν ἐπιόρκων.
 Ὁ δὲ Κρονίων οὐδαμῶς τούτων εὐχὰς ἐκπλήρου,
 Ἡ σκοτεινὴ καὶ ἀδῆλος ἅπασιν εἰμαρμένη.
 Ὁ Πριάμος μερίδα δὲ λαβὼν ἐκ τῆς Θυσίας
 Ὀπισθοδρομὸς ἤλαυνε παλιν ὥς πρὸς τὴν Τροίαν, 135
 Εἰπὼν, τὸν θάνατον αὐτῶν οἶδεν ἡ εἰμαρμένη,

Εγώ δ' ουχ ὑπομειναιμι βλέπειν τοῖς ὀφθαλμοῖς μου
 Ἀλεξάνδρον μαχομένον μετὰ τοῦ Μενελάου·

Οὕτως εἰπων ὁ Πρίαμος εὐθεὺς ὑπεχώρει.

Τον τοῦ μονομαχίου δὲ τόπον συγκαταμετρούν 140

Ἐκτὼρ ὁμοῦ καὶ Ὀδυσσεύς· ἐβαλлон δὲ καὶ κληροῦς

Τοῦ Μενελάου, Παρίδος, ἐν περικεφαλαιᾷ,

Ὅστις ἀν προτέρων αὐτῶν λαχοῖ το βέλος πεμψαί.

Ἐκτὼρ δὲ βλέπων ὀπισθεν τοὺς κληροῦς ἀνεκίνει·

Καὶ πρότερον ἐξεδράμεν ὁ κληρὸς Ἀλεξάνδρου. 145

Οὕτω δὲ μέσον ἐστήσαν ὅπλοις εὐτρεπισμένοι.

Καὶ πρῶτον μὲν Ἀλεξάνδρος το σάκος Μενελάου

Ἀπρακτὸς ἐμείνε βαλὼν, κλιθεῖντος τοῦ σιδήρου.

Δευτέρως δὲ Μενελάος πεμψῆς αὐτοῦ το δόρυ,

Ἐκοψέ τὴν ἀσπίδα τε καὶ πᾶσαν πανοπλίαν 150

Πρὸς τὴν λαπαρὰν Παρίδος· κλιθεῖς δ' αὐτὸς συντομῶς

Ἐξεφεύγεν τὸν θάνατον δόρατος Μενελάου·

Μενελάος τῷ ξίφει δὲ πληξῆς τὴν κεφαλαιαν

Ἐκ τῆς χειρὸς τετρακλάστον ἀπεβάλε το ξίφος·

Ὑμνοῖς ὀρμήσας το λοιπὸν εἴλκε χερσὶν ἐκεῖνον 155

Στρεφὼν ὥς πρὸς τοὺς Ἕλληνας ἐκ περικεφαλαιᾶς·

Καὶ τοῦτον ἀν ἀπεκτείνει Μενελάος εὐθεὺς,

Εἰ μὴ περ ἐσώσεν αὐτὸν ἡ Ἀφροδίτη τότε

Τὸν λῶρον ἀποκοψάσα τῆς περικεφαλαιᾶς·

Καὶ τοῦτον ἀφαρπαξάσα πρὸς τὸν αὐτοῦ κοιτῶνα, 160

Ἦτις συνεκλινεν αὐτῷ τότε καὶ τὴν Ἑλένην.

Τῆς Ἀφροδίτης μανθάνει νῦν τὴν ἀλληγορίαν.

Οἱ Ἀφροδίτης ἐχόντες γενεθλίον ἀστὲρα

Κείμενον τοποῖς ἀγαθοῖς, σῶζονται καὶ κινδύνων.

Ἐπεὶ δὲ το γενεθλίον τοιοῦτον Ἀλεξάνδρου, 165

Οὕτως ἐξεφυγε σωθεὶς τοῦ λωροῦ κεκομμένου.
 Ἐπεὶ δὲ δρᾷ καὶ ποθεῖνους τοὺς οὕτω γεννηθέντας,
 Πολλὰ ζυγομαχῆσασαν πρὸς ἑαυτὴν Ἑλενην,
 Το καλλὸς δ' εἰλκυσεν αὐτὴν, καὶ μετὰ ποίαν ἦτταν·
 Καὶ οὕτως συγκατεκλινεν ὥσπερ νενικηκοτι. 170
 Ὅ δὲ Μενελαὸς αὐτοῦ, ὥς λεων, ἀνηρωτά.
 Ἐλεγε τότε τοιγαροῦν αὐτὸς ὁ Ἀγαμέμνων·
 Ἡ νίκη, Τρῶες, φαίνεται τυγχάνειν Μενελάου.
 Δότε λοιπὸν τὰ χρήματα, δότε καὶ τὴν Ἑλενην,
 Καὶ τὴν τιμὴν τὴν πρεπούσαν τὴν οὖσαν κατὰ νόμον, 175
 Το τῶν χρημάτων ἡμίση δὴλον τῶν ἐν τῇ πόλει.

FINIS.

POPE'S TRANSLATION

OF

THE FOREGOING

EXTRACTS

FROM THE

ILIAD OF HOMER.

WITH THE NOTES.

A
COLLECTION OF SIMILES
FROM THE
ILIAD OF HOMER;
WITH THE
DESCRIPTION OF THE SHIELD OF ACHILLES.

P. 2. (Z. 146—149.)

LIKE leaves on trees the race of man is found,
Now green in youth, now with'ring on the ground;
Another race the following spring supplies,
They fall successive, and successive rise;
So generations in their course decay, 185
So flourish these, when those are past away.

POPE'S ILIAD, vi. 181—186.

V. 181. *Like leaves on trees.*] There is a noble gravity in the beginning of this speech of *Glaucus*, according to the true style of antiquity, *Few and evil are our days*. This beautiful thought of our author, whereby the race of men are compared to the leaves of trees, is celebrated by *Simonides* in a fine fragment extant in *Sto-læus*. The same thought may be found in *Ecclesiasticus*, ch. xiv. v.

P. 2. (Π. 7—10.)

Patroclus, say, what grief thy bosom bears,
 That flows so fast in these unmanly tears? 10
 No girl, no infant whom the mother keeps
 From her lov'd breast, with fonder passion weeps;

18. almost in the same words; *As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.*

The reader, who has seen so many passages imitated from *Homer* by succeeding poets, will no doubt be pleased to see one of an ancient poet which *Homer* has here imitated; this is a fragment of *Musæus*, preserved by *Clemens Alexandrinus* in his *Stromata*, lib. 6.

Ὀς δ' αὖτως καὶ φύλλα φύει ζείδωρος ἄρουρα,
 Ἄλλα μὲν ἐν μελίησιν ἀποφθίνει, ἄλλα δὲ φύει,
 Ὀς δὲ καὶ ἀνθρώπου γενεὴ καὶ φύλλον ἐλίσσει.

Though this comparison be justly admired for its beauty in this obvious application to the mortality and succession of human life, it seems however designed by the poet in this place as a proper emblem of the transitory state, not of men, but of families, which being by their misfortunes or follies fallen and decayed, do again, in a happier season, revive and flourish in the fame and virtues of their posterity. In this sense it is a direct answer to what *Diomed* had asked, as well as a proper preface to what *Glaucus* relates of his own family, which having been extinct in *Corinth*, had recovered new life in *Lycia*.

V. 11. *No girl, no infant, &c.*] I know the obvious translation of this passage makes the comparison consist only in the tears of the infant, applied to those of *Patroclus*. But certainly the idea of the simile will be much finer, if we comprehend also in it the mother's

Not more the mother's soul that infant warms,
 Clung to her knees, and reaching at her arms,
 Than thou hast mine! 15

xvi. 9—15.

P. 2. (I. 323—327.)

As the bold bird her helpless young attends,
 From danger guards them, and from want defends; 425
 In search of prey she wings the spacious air,
 And with th' untasted food supplies her care :
 For thankless *Greece* such hardships have I brav'd,
 Her wives, her infants by my labours sav'd ;
 Long sleepless nights in heavy arms I stood, 430
 And sweat laborious days in dust and blood.

ix. 424—431.

fondness and concern, awakened by this uneasiness of the child, which no less aptly corresponds with the tenderness of *Achilles* on the sight of his friend's affliction. And there is yet a third branch of the comparison, in that pursuit, and constant application the infant makes to the mother, in the same manner as *Patroclus* follows *Achilles* with his grief, till he forces him to take notice of it. I think (all these circumstances laid together) nothing can be more affecting or exact in all its views, than this similitude ; which, without that regard, has perhaps seemed but low and trivial to an unreflecting reader.

V. 424. *As the bold bird, &c.*] This simile (says *la Motte*) must be allowed to be just, but was not fit to be spoken in a passion. One may answer, that the tenderness of the comparison renders it no way the less proper to a man in a passion ; it being natural

P. 4. (O. 360—364.)

O'er the dread fosse (a late-impervious space) 410
 Now steeds, and men, and cars tumultuous pass.
 The wond'ring crowds the downward level trod ;
 Before them flam'd the shield, and march'd the God.
 Then with his hand he shook the mighty wall ;
 And lo ! the turrets nod, the bulwarks fall. 415
 Easy, as when ashore an infant stands,
 And draws imagin'd houses in the sands ;
 The sportive wanton, pleas'd with some new play,
 Sweeps the slight works and fashion'd domes away.

xv. 410—419.

enough, the more one is disgusted at present, the more to recollect the kindness we have formerly shewn to those who are ungrateful. *Eustathius* observes, that so soft as the simile seems, it has nevertheless its *fiertè* ; for *Achilles* herein expresses his contempt for the *Greeks*, as a weak defenceless people, who must have perished, if he had not preserved them. And indeed, if we consider what is said in the preceding note, it will appear that the passion of *Achilles* ought not as yet to be at the height.

V. 416. *As when ashore an infant stands.*] This simile of the sand is inimitable ; it is not easy to imagine any thing more exact and emphatical to describe the tumbling and confused heap of a wall in a moment. Moreover, the comparison here taken from sand is the juster, as it rises from the very place and scene before us. For the wall here demolished, as it was founded on the coast, must needs border on the sand ; wherefore the similitude is borrowed immediately from the subject matter in view. *Eustathius*.

P. 4. (Π. 257—265.)

Meanwhile the troops beneath *Patroclus*' care,
 Invade the *Trojans*, and commence the war.
 As wasps, provok'd by children in their play,
 Pour from their mansions by the broad high-way, 315

V. 314. *As wasps, provok'd, &c.*] One may observe, that though *Homer* sometimes takes his similitudes from the meanest and smallest things in nature, yet he orders it so as by their appearance to signalize and give lustre to his greatest heroes. Here he likens a body of *Myrmidons* to a nest of wasps, not on account of their strength and bravery, but of their heat and resentment. *Virgil* has imitated these humble comparisons, as when he compares the builders of *Carthage* to bees. *Homer* has carried it a little farther in another place, where he compares the soldiers to flies, for their busy industry and perseverance about a dead body; not diminishing his heroes by the size of these small animals, but raising his comparisons from certain properties inherent in them, which deserve our observation. *Eustathius*.

This brings into my mind a pretty rural simile in *Spencer*, which is very much in the simplicity of the old father of poetry.

*As gentle shepherd in sweet even-tide,
 When ruddy Phœbus 'gins to welke in west,
 High on a hill, his flock to viewen wide,
 Marks which do bite their hasty supper best;
 A cloud of cumb'rous gnats do him molest,
 All striving to infix their feeble stings,
 That from their noyance he no whit can rest,
 But with his clownish hand their tender wings
 He brusheth oft, and oft doth mar their murmuring.*

In swarms the guiltless travellers engage,
 Whet all their stings, and call forth all their rage :
 All rise in arms, and with a gen'ral cry
 Assert their waxen domes, and buzzing progeny.

xvi. 312—319.

P. 4. (Δ. 127—131.)

But thee, *Atrides* ! in that dang'rous hour
 The Gods forget not, nor thy guardian pow'r.
Pallas assists, and (weaken'd in its force) 160
 Diverts the weapon from its destin'd course :
 So from her babe, when slumber seals his eye,
 The watchful mother wafts th' envenom'd fly.

iv. 158—163.

V. 160. *Pallas assists, and (weaken'd in its force) Diverts the weapon—*] For she only design'd, by all this action, to increase the the glory of the *Greeks* in the taking of *Troy* : yet some commentators have been so stupid, as to wonder that *Pallas* should be employed first in the wounding of *Menelaus*, and after in the protecting him.

V. 163. *Wafts th' envenom'd fly.*] This is one of those humble comparisons which *Homer* sometimes uses to diversify his subject, but a very exact one in its kind, and corresponding in all its parts. The care of the Goddess, the unsuspecting security of *Menelaus*, the ease with which she diverts the danger, and the danger itself, are all included in this short compass. To which it may be added, that if the providence of heavenly powers to their creatures is expressed by the love of a mother to her child ; if men, in regard to them, are but as heedless sleeping infants ; and if those dangers,

P. 6. (P. 1—6.)

On the cold earth divine *Patroclus* spread,
 Lies pierc'd with wounds among the vulgar dead.
 Great *Menelaus*, touch'd with gen'rous woe,
 Springs to the front, and guards him from the foe :
 Thus round her new-fall'n young the heifer moves, 5
 Fruit of her throes, and first-born of her loves,

which may seem great to us, are by them as easily warded off as the simile implies, there will appear something sublime in this conception, however little or low the image may be thought at first sight, in respect to the hero. A higher comparison would but have tended to lessen the disparity between the Gods and man, and the justness of the simile had been lost, as well as the grandeur of the sentiment.

V. 3. *Great Menelaus*——] The poet here takes occasion to clear *Menelaus* from the imputations of idle and effeminate, cast on him in some parts of the poem; he sets him in the front of the army, exposing himself to dangers in defending the body of *Patroclus*, and gives him the conquest of *Euphorbus*, who had the first hand in his death. He is represented as the foremost who appears in his defence, not only as one of a like disposition of mind with *Patroclus*, a kind and generous friend; but as being more immediately concerned in honour to protect from injuries the body of a hero that fell in his cause. *Eustathius*. See the note on v. 271. of the third book.

V. 5. *Thus round her new-fall'n young, &c.*] In this comparison, as *Eustathius* has very well observed, the poet, accommodating himself to the occasion, means only to describe the affection *Menelaus* had for *Patroclus*, and the manner in which he presented himself to defend his body: and this comparison is so much the more just

And anxious (helpless as he lies, and bare)
 Turns, and re-turns her, with a mother's care.
 Oppos'd to each that near the carcass came,
 His broad shield glimmers, and his lances flame. 10

xvii. 1—10.

and agreeable, as *Menelaus* was a prince full of goodness and mildness. He must have little sense or knowledge in poetry, who thinks that it ought to be suppressed. It is true, we should not use it now-a-days, by reason of the low ideas we have of the animals from which it is derived; but those not being the ideas of *Homer's* time, they could not hinder him from making a proper use of such a comparison. *Dacier*.

Ibid. Thus round her new-fall'n young, &c.] It seems to me remarkable, that the several comparisons to illustrate the concern for *Patroclus* are taken from the most tender sentiments of nature. *Achilles*, in the beginning of his sixteenth book, considers him as a child, and himself as his mother. The sorrow of *Menelaus* is here described as that of a heifer for her young one. Perhaps these are designed to intimate the excellent temper and goodness of *Patroclus*, which is expressed in that fine elegy of him in this book, v. 671. Πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι, *He knew how to be good-natured to all men*. This gave all mankind these sentiments for him, and no doubt the same is strongly pointed at by the uncommon concern of the whole army to rescue his body.

The dissimilitude of manners between these two friends, *Achilles* and *Patroclus*, is very observable: such friendships are not uncommon, and I have often assigned this reason for them, that it is natural for men to seek the assistance of those qualities in others which they want themselves. That is still better if applied to Providence, which associates men of different and contrary qualities, in order to make a more perfect system. But, whatever is customary in nature, *Homer* had a good poetical reason for it; for it affords many incidents to illustrate the manners of them both more strongly, and is what they call a contrast in painting.

P. 6. (Σ. 315—322.)

While the long night extends her sable reign, 365
 Around *Patroclus* mourn'd the *Grecian* train.
 Stern in superior grief *Pelides* stood ;
 Those slaught'ring arms, so us'd to bathe in blood,
 Now clasp his clay-cold limbs : then gushing start
 The tears, and sighs burst from his swelling heart. 370
 The lion thus, with dreadful anguish stung,
 Roars thro' the desert, and demands his young :
 When the grim savage to his rifled den
 Too late returning, snuffs the track of men,
 And o'er the vales and o'er the forest bounds ; 375
 His clam'rous grief the bellowing wood resounds.

xviii. 365—376.

P. 6. (N. 489—495.)

Æneas too demands
 Th' assisting forces of his native bands :
Paris, *Deïphobus*, *Agenor* join ;
 (Co-aids and captains of the *Trojan* line)
 In order follow all th' embody'd train ; 620
 Like *Ida's* flocks proceeding o'er the plain ;

V. 621. *Like Ida's flocks, &c.*] *Homer*, whether he treats of the customs of men or beasts, is always a faithful interpreter of nature. When sheep leave the pasture and drink freely, it is a certain sign

Before his fleecy care, erect and bold,
 Stalks the proud ram, the father of the fold :
 With joy the swain surveys them, as he leads
 To the cool fountains, thro' the well-known meads. 625
 So joys *Æneas*, as his native band
 Moves on in rank, and stretches o'er the land.
 xiii. 616—627.

P. 8. (B. 142—148.)

His deep design unknown, the hosts approve
Atrides' speech. The mighty numbers move.
 So roll the billows to th' *Icarian* shore, 175
 From east and south when winds begin to roar,
 Burst their dark mansions in the clouds, and sweep
 The whit'ning surface of the ruffled deep.

that they have found good pasturage, and that they are all sound ; it is therefore upon this account that *Homer* says the shepherd rejoices. *Homer*, we find, well understood what *Aristotle* many ages after him remarked, *viz.* that sheep grow fat by drinking. This therefore is the reason why shepherds are accustomed to give their flocks a certain quantity of salt every five days in the summer, that they may by this means drink the more freely. *Eustathius*.

V. 175. *So roll the billows, &c.*] One may take notice that *Homer* in these two similitudes has judiciously made choice of the two most wavering and inconstant things in nature, to compare with the multitude ; the *waves* and *cars* of *corn*. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows ; the second to their taking the same course, like corn bending one way ; and both to the easiness with which they are moved by every *breath*.

And as on corn when western gusts descend,
 Before the blast the lofty harvests bend ; 180
 Thus, &c.

ii. 173—181.

P. 8. (B. 455—458.)

As on some mountain, thro' the lofty grove,
 The crackling flames ascend and blaze above, 535
 The fires expanding as the winds arise,
 Shoot their long beams, and kindle half the skies :
 So from the polish'd arms, and brazen shields,
 A gleamy splendour flash'd along the fields,

ii. 534—539.

V. 534. *As on some mountain, &c.*] The imagination of *Homer* was so vast and so lively, that whatsoever objects presented themselves before him, impressed their images so forcibly, that he poured them forth in comparisons equally simple and noble, without forgetting any circumstance which could instruct the reader, and make him see those objects in the same strong light wherein he saw them himself. And in this one of the principal beauties of poetry consists. *Homer*, on the sight of the march of this numerous army, gives us five similes in a breath, but all entirely different. The first regards the splendour of their armour, as a fire, &c. The second, the various movements of so many thousands before they can range themselves in battle-array, like the swans, &c. The third respects their number, as the leaves or flowers, &c. The fourth, the ardour with which they run to the combat, like the legions of insects, &c. And the fifth, the obedience and exact discipline of the troops, ranged without confusion under their lead-

P. 8. (B. 459—466.)

Not less their number than th' embody'd cranes, 540
 Or milk-white swans in *Asius'* wat'ry plains,
 That o'er the windings of *Cayster's* springs,
 Stretch their long necks, and clap their rustling wings,
 Now tow'r aloft, and course in airy rounds ;
 Now light with noise ; with noise the field resounds. 545
 Thus num'rous and confus'd, extending wide,
 The legions crowd *Scamander's* flow'ry side ;
 With rushing troops the plains are cover'd o'er,
 And thund'ring footsteps shake the sounding shore :
 ii. 540—549.

ers, as flocks under their shepherds. This fecundity and variety can never be enough admired. *Dacier*.

V. 541. *Or milk-white swans in Asius' wat'ry plains.*] *Scaliger*, who is seldom just to our author, yet confesses these verses to be *plenisima Nectaris*. But he is greatly mistaken when he accuses this simile of impropriety, on the supposition that a number of birds flying without order are here compared to an army ranged in array of battle. On the contrary, *Homer* in this expresses the stir and tumult the troops were in before they got into order, running together from the ships and tents: Νεῶν ἄπο, καὶ κλισιάων. But when they are placed in their ranks, he compares them to the flocks under their shepherds. This distinction will plainly appear from the detail of the five similes in the foregoing note.

Virgil has imitated this with great happiness in his seventh *Æneid*.

P. 10. (B. 467—471.)

Along the river's level meads they stand, 550
Thick as in spring the flow'rs adorn the land,

*Ceu quondam nivci liquida inter nubila cycni
Cum sese è pastu referunt, et longa canoros
Dant per colla modos, sonat amnis et Asia longè
Pulsa palus*—————

Like a long team of snowy swans on high,
Which clap their wings and cleave the liquid sky,
When homeward from their wat'ry pastures born,
They sing, and *Asia's* lakes their notes return.

Mr. *Dryden* in this place has mistaken *Asius* for *Asia*, which *Virgil* took care to distinguish by making the first syllable of *Asius* long, as of *Asia* short. Though (if we believe *Madam Dacier*) he was himself in an error, both here and in the first *Georgic*.

— *Quæ Asia circum*

Dulcibus in stagnis rimantur prata Caystri.

For she will not allow that 'Ασίω can be a patronymic adjective, but the genitive of a proper name, 'Ασίου, which being turned into *Ionic* is 'Ασιέω, and by a *Syncope* makes 'Ασίω. This puts me in mind of another criticism upon the 29th verse of this book: it is observed that *Virgil* uses *Inarime* for *Arime*, as if he had read Εἰναρίμοις, instead of Εἰν' Ἀρίμοις. *Scaliger* ridicules this trivial remark, and asks if it can be imagined that *Virgil* was ignorant of the name of a place so near him as *Baie*? It is unlucky for good writers, that men who have learning, should lay a stress upon such trifles; and that those who have none, should think it learning to do so.

Or leaves the trees ; or thick as insects play,
 The wand'ring nation of a summer's day,
 That drawn by milky steams, at ev'ning hours,
 In gather'd swarms surround the rural bow'rs ; 555
 From pail to pail with busy murmur run
 The gilded legions glitt'ring in the sun.

ii. 550—557.

V. 552. *Or thick as insects play.*] This simile, translated literally, runs thus : *As the numerous troops of flies about a shepherd's cottage in the spring, when the milk moistens the pails ; such numbers of Greeks stood in the fields against the Trojans, desiring their destruction.* The lowness of this image, in comparison with those which precede it, will naturally shock a modern critic, and would scarce be forgiven in a poet of these times. The utmost a translator can do is to heighten the expression, so as to render the disparity less observable ; which is endeavoured here, and in other places. If this be done successfully, the reader is so far from being offended at a low idea, that it raises his surprise to find it grown great in the poet's hands, of which we have frequent instances in *Virgil's Georgics*. Here follows another of the same kind, in the simile of *Agamemnon* to a *Bull*, just after he has been compared to *Jove*, *Mars*, and *Neptune*. This, *Eustathius* tells us, was blamed by some critics, and Mr. *Hobbes* has left it out in his translation. The liberty has been taken here to place the humbler simile first, reserving the nobler one as a more magnificent close of the description : the bare turning the sentence removes the objection. *Milton*, who was a close imitator of our author, has often copied him in these humble comparisons. He has not scrupled to insert one in the midst of that pompous description of the rout of the rebel angels in the sixth book, where the Son of God, in all his dreadful Majesty, is represented pouring his vengeance upon them :

——— *As a herd*

*Of goats, or tim'rous flocks together throng'd,
 Drove them before him thunder-struck——*

P. 10. (B. 474—477.)

Each leader now his scatter'd force conjoins 560
 In close array, and forms the deep'ning lines.
 Not with more ease, the skilful shepherd swain
 Collects his flock from thousands on the plain.
 ii. 560—563.

P. 10. (Γ. 23—29.)

Him *Menelaus*, lov'd of *Mars*, espies, 35
 With heart elated, and with joyful eyes :
 So joys a lion, if the branching deer
 Or mountain goat, his bulky prize, appear ;

V. 37. *So joys a lion, if the branching deer, Or mountain goat.*] The old scholiasts, refining on this simile, will have it, that *Paris* is compared to a goat on account of his incontinence, and to a stag for his cowardice : to this last they make an addition which is very ludicrous, that he is also likened to a deer for his *skill in music*, and cite *Aristotle* to prove that animal delights in harmony, which opinion is alluded to by Mr. *Waller* in these lines :

*Here love takes stand, and while she charms the ear
 Empties his quiver on the list'ning deer.*

But upon the whole, it is whimsical to imagine this comparison consists in any thing more, than the joy which *Menelaus* conceived at the sight of his rival, in the hopes of destroying him. It is equally an injustice to *Paris*, to abuse him for understanding music, and to

In vain the youths oppose, the mastives bay,
 The lordly savage rends the panting prey. 40
 Thus fond of vengeance, &c.

iii. 35—41.

P. 12. (Z. 503—514.)

But now, no longer deaf to honour's call,
 Forth issues *Paris* from the palace wall.

represent his retreat as purely the effect of fear, which proceeded from his sense of guilt with respect to the particular person of *Menelaus*. He appeared at the head of the army to challenge the boldest of the enemy: nor is his character elsewhere in the *Iliad* by any means that of a coward. *Hector* at the end of the sixth book confesses, that no man could justly reproach him as such. Nor is he represented so by *Ovid* (who copied *Homer* very closely) in the end of his epistle to *Helen*. The moral of *Homer* is much finer: a brave mind, however blinded with passion, is sensible of remorse as soon as the injured object presents itself; and *Paris* never behaves himself ill in war, but when his spirits are depressed by the consciousness of an injustice. This also will account for the seeming incongruity of *Homer* in this passage, who (as they would have us think) paints him a shameful coward, at the same time that he is perpetually calling him *the divine Paris*, and *Paris like a God*. What he says immediately afterwards in answer to *Hector's* reproof, will make this yet more clear.

V. 649. *Forth issues Paris.*] *Paris*, stung by the reproaches of *Hector*, goes to the battle. It is a just remark of *Eustathius*, that all the reproofs and remonstrances in *Homer* have constantly their effect. The poet by this shews the great use of reprehensions when properly applied, and finely intimates that every worthy mind will be the better for them.

In brazen arms that cast a gleamy ray, 650
 Swift thro' the town the warrior bends his way.
 The wanton courser thus, with reins unbound,
 Breaks from his stall, and beats the trembling ground :

V. 652. *The wanton courser thus, &c.*] This beautiful comparison being translated by *Virgil* in the eleventh *Æneid*, I shall transcribe the originals, that the reader may have the pleasure of comparing them.

Ὦς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 Δεσμὸν ἀπορρήξας ξείῃ πεδίῳ κροαίνων,
 Εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
 Κυδιῶν· ὕψῳ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθὼς,—
 Ῥίμφα ἔ γοῦν φέροι μετὰ τ' ἡξέα καὶ νομὸν ἵππων.

*Qualis ubi abruptis fugit præsepia vinclis
 Tandem liber equus, campoque potitus aperto,
 Aut ille in pastus armentaue tendit equarum:
 Aut assuetus aquæ perfundi flumine noto
 Emicat, arrectisque fremit cervicibus altè
 Luxurians; luduntque jubæ per colla, per armos.*

Though nothing can be translated better than this is by *Virgil*, yet in *Homer* the simile seems more perfect, and the place more proper. *Paris* had been indulging his ease within the walls of his palace, as the horse in his stable, which was not the case of *Turnus*. The beauty and wantonness of the steed agrees more exactly with the character of *Paris* than with the other; and the insinuation of his love of the mares has yet a nearer resemblance. The languishing flow of that verse,

Εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο.

finely corresponds with the ease and luxuriancy of the pampered courser bathing in the flood; a beauty which *Scaliger* did not con-

Pamper'd and proud, he seeks the wonted tides,
 And laves, in height of blood, his shining sides ; 355
 His head now freed, he tosses to the skies ;
 His mane dishevell'd o'er his shoulder flies ;
 He snuffs the females in the distant plain,
 And springs, exulting, to his fields again.
 With equal triumph, sprightly, bold and gay, 660
 In arms refulgent as the God of day,
 The son of *Priam*, glorying in his might,
 Rush'd forth with *Hector* to the field of fight.
 vi. 648—663.

P. 12. (N. 136—142.)

Troy charg'd the first, and *Hector* first of *Troy*. 190
 As from some mountain's craggy forehead torn,
 A rock's round fragment flies, with fury borne,

sider, when he criticised particularly upon that line. *Tasso* has also imitated this simile, *cant.* 9.

Come destrier, che da la regie stalle
Ove a l'uso de l'arme si reserba,
Fugga, e libero alfin per largo calle
Và trà gl' armenti, ò al fiume usato, o a l'erba ;
Scherzau sù 'l colli i crini, e sù le spalle,
Si scote la service alta, e superba ;
Suonano i piè nel corso, e par, ch' auvampi,
Di sonori nitriti empicndo i campi.

V. 191. *As from some mountain's craggy forehead torn, &c.]* This is one of the noblest similes in all *Homer*, and the most justly cor-

(Which from the stubborn stone a torrent rends)

Precipitate the pondrous mass descends :

responding in its circumstances to the thing described. The furious descent of *Hector* from the wall, represented by a stone that flies from the top of a rock; the hero pushed on by the superior force of *Jupiter*, as the stone driven by a torrent; the ruins of the wall falling after him, all things yielding before him, the clamour and tumult around him, all imaged in the violent bounding and leaping of the stone, the crackling of the woods, the shock, the noise, the rapidity, the irresistibility, and the augmentation of force in its progress. All these points of likeness make but the first part of this admirable simile. Then the sudden stop of the stone when it comes to the plain, as of *Hector* at the phalanx of the *Ajaces* (alluding also to the natural situation of the ground, *Hector* rushing down the declivity of the shore, and being stopped on the level of the sea); and lastly, the immobility of both when so stopped, the enemy being as unable to move him back, as he to get forward. This last branch of the comparison is the happiest in the world, and though not hitherto observed, is what methinks makes the principal beauty and force of it. The simile is copied by *Virgil*, *Æn.* 12.

*Ac veluti montis saxum de vertice præceps,
Cùm ruit avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas :
Fertur in abruptum magno mons improbus actu
Exultatque solo ; sylvas, armenta, virosque
Involvens secum. Disjecta per agmina Turnus
Sic urbis ruit ad muros——*

And *Tasso* has again copied it from *Virgil* in his 18th book.

*Qual gran sasso tal hor, che o la vecchiezza
Solve da un monte, o svelle ira de' venti
Ruionosa dirupa, e porta, e spezza
Le selve, e con le case anco gli armenti*

From steep to steep the rolling ruin bounds ; 195
 At ev'ry shock the crackling wood resounds ;
 Still gath'ring force, it smokes ; and, urg'd amain,
 Whirls, leaps, and thunders down, impetuous to the plain :
 xiii. 190—198.

P. 14. (II. 297—330.)

So when thick clouds inwrap the mountain's head,
 O'er heav'n's expanse like one black cieling spread ; 355

*Tal giù trahea de la sublime altezza
 L'horribil trave e merli, e arme, e gente,
 Diè la torre a quel moto une, o duo crolli ;
 Tremar le mura, e rimbombaro i colli.*

It is but justice to *Homer* to take notice how infinitely inferior both these similes are to their original. They have taken the image without the likeness, and lost those corresponding circumstances which raise the justness and sublimity of *Homer's*. In *Virgil* it is only the violence of *Turnus* in which the whole application consists ; and in *Tasso* it has no farther allusion than to the fall of a tower in general.

There is yet another beauty in the numbers of this part. As the verses themselves make us see, the sound of them makes us hear, what they represent, in the noble roughness, rapidity, and sonorous cadence that distinguishes them.

Ῥέξας ἀσπέτρῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης, &c.

The translation, however short it falls of these beauties, may serve to shew the reader, that there was at least an endeavour to imitate them.

V. 354. *So when thick clouds, &c.*] All the commentators take

Sudden, the Thund'rer with a flashing ray,
Bursts thro' the darkness, and lets down the day :

this comparison in a sense different from that in which it is here translated. They suppose *Jupiter* is here described cleaving the air with a flash of lightning, and spreading a gleam of light over a high mountain, which a black cloud held buried in darkness. The application is made to *Patroclus* falling on the *Trojans*, and giving respite to the *Greeks*, who were plunged in obscurity. *Eustathius* gives this interpretation, but at the same time acknowledges it improper in this comparison to represent the extinction of the flames by the darting of lightning. This explanation is solely founded on the expression στεροπνηγέρετα Ζεύς, *fulgurator Jupiter*, which epithet is often applied when no such action is supposed. The most obvious signification of the words in this passage, gives a more natural and agreeable image, and admits of a juster application. The simile seems to be of *Jupiter* dispersing a black cloud which had cover'd a high mountain, whereby a beautiful prospect, which was before hid in darkness, suddenly appears. This is applicable to the present state of the *Greeks*, after *Patroclus* had extinguished the flames, which began to spread clouds of smoke over the fleet. It is *Homer's* design in his comparisons to apply them to the most obvious and sensible image of the thing to be illustrated; which his commentators too frequently endeavour to hide by moral and allegorical refinements; and thus injure the poet more, by attributing to him what does not belong to him, than by refusing him what is really his own.

It is much the same image with that of *Milton* in his second book, though applied in a very different way.

*As when from mountain tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heav'n's cheerful face; the low'ring element
Scowls o'er the darken'd landscape snow or show'r;
If chance the radiant sun with farewell sweet*

The hills shine out, the rocks in prospect rise,
 And streams, and vales, and forests strike the eyes;
 The smiling scene wide opens to the sight, 360
 And all th' unmeasured *æther* flames with light.

xvi. 354—361.

P. 14. (Σ. 477—612.)

Then first he form'd th' immense and solid *shield*;
 Rich, various artifice emblaz'd the field;
 Its utmost verge a threefold circle bound;
 A silver chain suspends the massy round;
 Five ample plates the broad expanse compose, 555
 And god-like labours on the surface rose.
 There shone the image of the master Mind:
 There earth, there heav'n, there ocean he design'd;
 Th' unwearied sun, the moon completely round;
 The starry lights that heav'n's high convex crown'd; 560
 The *Pleiads*, *Hyads*, with the northern team;
 And great *Orion's* more refulgent beam;
 To which, around the axle of the sky,
 The *Bear* revolving, points his golden eye,
 Still shines exalted on th' ætherial plain, 565
 Nor bathes his blazing forehead in the main.

*Extend his evening beam, the fields revive,
 The birds their notes renew, the bleating herds
 Attest their joy, that hill and valley rings.*

V. 566. *Nor bathes his blazing forehead in the main.*] The critics make use of this passage to prove that *Homer* was ignorant of astro-

Two cities radiant on the shield appear,
The image one of peace, and one of war,

nomy; since he believed that the *Bear* was the only constellation which never bathed itself in the ocean, that is to say, that did not set, and was always visible; for, say they, this is common to other constellations of the arctic circle, as the lesser *Bear*, the *Dragon*, the greatest part of *Cepheus*, &c. To salve *Homer*, *Aristotle* answers, that he calls it the only one, to shew that it is the only one of those constellations he had spoken of, or that he has put the *only* for the *principal* or the *most known*. *Strabo* justifies this after another manner, in the beginning of his first book. “ Under the
“ name of the *Bear* and the *Chariot*, *Homer* comprehends all the
“ arctic circle; for there being several other stars in that circle
“ which never set, he could not say that the *Bear* was the only one
“ which did not bathe itself in the ocean; wherefore those are de-
“ ceived who accuse the poet of ignorance, as if he knew one *Bear*
“ only when there are two; for the lesser was not distinguished in
“ his time. The *Phœnicians* were the first who observed it, and
“ made use of it in their navigation; and the figure of that sign
“ passed from them to the *Greeks*: the same thing happened in re-
“ gard to the constellation of *Berenice’s* hair, and that of *Canopus*,
“ which received those names very lately; and as *Aratus* says well,
“ there are several other stars which have no names. *Crates* was
“ then in the wrong to endeavour to correct this passage, in putting
“ οἷος for οἷη, for he tries to avoid that which there is no occasion
“ to avoid. *Heraclitus* did better, who put the *Bear* for the arctic
“ circle, as *Homer* has done. *The Bear* (says he) *is the limit of the*
“ *rising and setting of the stars.*” Now it is the arctic circle, and
not the *Bear*, which is that limit. “ It is therefore evident, that
“ by the word *bear*, which he calls the *waggon*, and which he says
“ observes *Orion*, he understands the arctic circle; that by the
“ ocean he means the horizon where the stars rise and set; and by
“ those words, *which turns in the same place, and doth not bathe itself*
“ *in the ocean*, he shews that the arctic circle is the most northern
“ part of the horizon, &c.” *Dacier* on *Arist.*

Here sacred pomp, and genial feast delight,
 And solemn dance, and *Hymenæal* rite ; 570
 Along the street the new made brides are led,
 With torches flaming, to the nuptial bed :
 The youthful dancers in a circle bound
 To the soft flute, and cittern's silver sound :
 Thro' the fair streets, the matrons in a row, 575
 Stand in their porches, and enjoy the show.
 There, in the *Forum* swarm a num'rous train :
 The subject of debate, a townsman slain ;
 One pleads the fine discharg'd, which one deny'd,
 And bade the public and the laws decide : 580

Mons. *Terasson* combats this passage with great warmth. But it will be a sufficient vindication of our author to say, that some other constellations, which are likewise perpetually above the horizon in the latitude where *Homer* writ, were not at that time discovered; and that whether *Homer* knew that the *Bear's* not setting was occasioned by the latitude, and that in a smaller latitude it would set, is of no consequence; for if he had known it, it was still more poetical not to take notice of it.

V. 567. *Two cities, &c.*] In one of these cities are represented all the advantages of *peace*: and it was impossible to have chosen two better emblems of peace, than *Marriages* and *Justice*. It is said this city was *Athens*, for marriages were first instituted there by *Cecrops*; and judgment upon murder was first founded there. The ancient state of *Attica* seems represented in the neighbouring fields, where the ploughers and reapers are at work, and a king is overlooking them; for *Triptolemus*, who reigned there, was the first who sowed corn: this was the imagination of *Agallius Cereyrcus*, as we find him cited by *Eustathius*.

V. 579. *The fine discharg'd.*] Murder was not always punished

The witness is produc'd on either hand ;
 For this, or that, the partial people stand :
 Th' appointed heralds still the noisy bands,
 And form a ring, with sceptres in their hands ;
 On seats of stone, within the sacred place, 585
 The rev'rend elders nodded o'er the case ;
 Alternate, each th' attesting sceptre took,
 And rising solemn, each his sentence spoke.
 Two golden talents lay amidst, in sight,
 The prize of him who best adjudg'd the right. 590

with death, or so much as banishment ; but when some fine was paid, the criminal was suffered to remain in the city. So *Iliad* 9.

—Καὶ μὲν τίς τε κασιγνήτοιο φόνοιο
 Ποινὴν, ἣ οὐ παιδὸς ἐδέξατο τεθνηῶτος.
 Καί ρ' ὁ μὲν ἐν δήμῳ μένει αὐτῶν πόλλ' ἀποτίσας.

—If a brother bleed,
 On just atonement, we remit the deed ;
 A sire the slaughter of his son forgives,
 The price of blood discharg'd, the murd'rer lives.

V. 590. *The prize of him who best adjudg'd the right.*] *Eustathius* informs us, that it was anciently the custom to have a reward given to that judge who pronounced the best sentence. *M. Dacier* opposes this authority, and will have it, that this reward was given to the person who, upon the decision of the suit, appeared to have the justest cause. The difference between these two customs, in the reason of the thing, is very great : for the one must have been an encouragement to justice, the other a provocation to dissension. It were to be wanting in a due reverence to the wisdom of the ancients, and of *Homer* in particular, not to choose the former sense : and I

Another part (a prospect diff'ring far)
 Glow'd with refulgent arms, and horrid war.
 Two mighty hosts a leaguer'd town embrace,
 And one would pillage, one would burn the place.
 Meantime the townsmen, arm'd with silent care, 595
 A secret ambush on the foe prepare :
 Their wives, their children, and the watchful band
 Of trembling parents on the turrets stand.
 They march ; by *Pallas* and by *Mars* made bold ;
 Gold were the Gods, their radiant garments gold, 600
 And gold their armour : these the squadron led,
 August, divine, superior by the head !
 A place for ambush fit they found, and stood
 Cover'd with shields, beside a silver flood.
 Two spies at distance lurk, and watchful seem 605
 If sheep or oxen seek the winding stream.
 Soon the white flocks proceeded o'er the plains,
 And steers slow-moving, and two shepherd swains ;

have the honour to be confirmed in this opinion by the ablest judge.
 as well as the best practiser, of equity, my Lord *Harcourt*, at
 whose seat I translated this book.

V. 591. *Another part, a prospect diff'rent far, &c.*] The same
Agallias, cited above, would have this city in war to be meant of
Eleusina, but upon very slight reasons. What is wonderful is, that
 all the accidents and events of *war* are set before our eyes in this
 short compass. The several scenes are excellently disposed to re-
 present the whole affair. Here is, in the space of thirty lines, a siege,
 a sally, an ambush, the surprise of a convoy, and a battle ; with
 scarce a single circumstance proper to any of these omitted.

Behind them, piping on their reeds, they go,
 Nor fear an ambush, nor suspect a foe. 610
 In arms the glitt'ring squadron rising round,
 Rush sudden ; hills of slaughter heap the ground ;
 Whole flocks and herds lie bleeding on the plains,
 And, all amidst them, dead, the shepherd swains !
 The bellowing oxen the besiegers hear ; 615
 They rise, take horse, approach, and meet the war ;
 They fight, they fall, beside the silver flood ;
 The waving silver seem'd to blush with blood.
 There tumult, there contention stood confest ;
 One rear'd a dagger at a captive's breast, 620
 One held a living foe, that freshly bled
 With new-made wounds ; another dragg'd a dead ;
 Now here, now there, the carcasses they tore ;
Fate stalk'd amidst them, grim with human gore.
 And the whole war came out, and met the eye ; 625
 And each bold figure seem'd to live or die.
 A field deep furrow'd, next the God design'd,
 The third time labour'd by the sweating hind ;

V. 619. *There tumult, &c.*] This is the first place, in the whole description of the buckler, where *Homer* rises in his style, and uses the allegorical ornaments of poetry ; so natural it was for his imagination (now heated with the fighting scenes of the *Iliad*) to take fire, when the image of a battle was presented to it.

V. 627. *A field deep furrow'd, &c.*] Here begin the descriptions of rural life, in which *Homer* appears as great a master as in the great and terrible parts of poetry. One would think he did this on purpose to rival his contemporary *Hesiod*, on those very subjects to

The shining shares full many ploughmen guide,
And turn their crooked yokes on ev'ry side.

630

which his genius was particularly bent. Upon this occasion, I must take notice of that *Greek* poem, which is commonly ascribed to *Hesiod*, under the title of Ἀπὸ τοῦ Ἡρακλέους. Some of the ancients mention such a work as *Hesiod's*, but that amounts to no proof that this is the same: which indeed is not an express poem upon the shield of *Hercules*, but a fragment of the story of that hero. What regards the shield is a manifest copy from this of *Achilles*; and consequently it is not of *Hesiod*. For if he was not more ancient, he was at least contemporary with *Homer*: and neither of them could be supposed to borrow so shamelessly from the other, not only the plan of entire descriptions, (as those of the marriage, the harvest, the vineyard, the ocean round the margin, &c.) but also whole verses together: those of the *Parca* in the battle, are repeated word for word.

—ἐν δ' ὅλοῃ Κῆρ,

Ἄλλον ζῶν ἔχουσα νεύτατον, ἄλλον ἄουτον,

Ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.

Εἴμα δ' ἔχ' ἄμφ' ὥμοισι δαφοίνεον αἵματι φωτῶν.

And indeed half the poem is but a sort of *Cento* composed out of *Homer's* verses. The reader need only cast an eye on these two descriptions, to see the vast difference of the original and the copy; and I dare say he will readily agree with the sentiment of Monsieur *Dacier*, in applying to them that famous verse of *Sannazarius*.

Illum hominem dices, hunc posuisse Deum.

Ibid.] I ought not to forget the many apparent allusions to the descriptions on this shield, which are to be found in those pictures of peace and war, the city and country, in the eleventh book of *Milton*: who was doubtless fond of any occasion to shew how much he was charmed with the beauty of all these lively images. He

Still as at either end they wheel around,
The master meets 'em with his goblet crown'd ;

makes his angels paint those objects, which he shews to *Adam* in the colours, and almost the very strokes of *Homer*. Such is that passage of the harvest field.

*His eyes he open'd, and beheld a field
Part arable and tilth, whereon were sheaves
New-reap'd; the other part sheep-walks and folds.
In midst an altar, as the landmark, stood,
Rustic, of grassy sord, &c.*

That of the marriages,

*They light the nuptial torch, and bid invoke
Hymen (then first to marriage rites invok'd)
With feast and music all the tents resound.*

But more particularly the following lines are in a manner a translation of our author :

*One way a band select from forage drives
A herd of beeves, fair oxen, and fair kine
From a fat meadow-ground; or fleecy flock,
Ewes and their bleating lambs, across the plain,
Their booty: scarce with life the shepherds fly,
But call in aid, which makes a bloody fray ;
With cruel tournament the squadrons join ;
Where cattle pastur'd late, now scatter'd lies
With carcasses and arms th' ensanguin'd field
Deserted.—Others to a city strong
Lay siege, encamp'd ; by battery, scale, and mine
Assaulting ; others from the wall defend
With dart and jav'lin, stones, and sulph'rous fire :
On each hand slaughter and gigantic deeds.*

The hearty draught rewards, renews their toil ;
 Then back the turning plough-shares cleave the soil :
 Behind, the rising earth in ridges roll'd, 635
 And sable look'd, tho' form'd of molten gold.

Another field rose high with waving grain ;
 With bended sickles stand the reaper-train :
 Here stretch'd in ranks the levell'd swarths are found,
 Sheaves heap'd on sheaves, here thicken up the ground. 640
 With sweeping stroke the mowers strow the lands ;
 The gath'ers follow, and collect in bands ;
 And last the children, in whose arms are borne
 (Too short to gripe them) the brown sheaves of corn.
 The rustic monarch of the field descries, 645
 With silent glee, the heaps around him rise.
 A ready banquet on the turf is laid,
 Beneath an ample oak's expanded shade.
 The victim-ox the sturdy youth prepare ;
 The reaper's due repast, the women's care. 650

*In other part the scepter'd heralds call
 To council in the city gates : anon
 Grey-headed men and grave, with warriors mixt,
 Assemble, and harangues are heard—*

V. 645. *The rustic monarch of the field.*] *Dacier* takes this to be a piece of ground given to a hero in reward of his services. It was in no respect unworthy such a person, in those days, to see his harvest got in, and to overlook his reapers : it is very conformable to the manners of the ancient patriarchs, such as they are described to us in the holy Scriptures.

Next, ripe in yellow gold, a vineyard shines,
 Bent with the pond'rous harvest of its vines;
 A deeper dye the dangling clusters show,
 And curl'd on silver props, in order glow :
 A darker metal mixt, intrench'd the place ; 655
 And pales of glitt'ring tin th' enclosure grace.
 To this, one pathway gently winding leads,
 Where march a train with baskets on their heads,
 (Fair maids, and blooming youths) that smiling bear
 The purple product of th' autumnal year. 660
 To these a youth awakes the warbling strings,
 Whose tender lay the fate of *Linus* sings ;

V. 662. *The fate of Linus.*] There are two interpretations of this verse in the original: that which I have chosen is confirmed by the testimony of *Herodotus*, lib. 2. and *Pausanias*, *Boeoticis*. *Linus* was the most ancient name in poetry, the first upon record who invented verse and measure among the *Grecians*: he passed for the son of *Apollo* or *Mercury*, and was preceptor to *Hercules*, *Thamyris*, and *Orpheus*. There was a solemn custom among the *Greeks* of bewailing annually the death of their first poet: *Pausanias* informs us, that before the yearly sacrifice to the muses on mount *Helicon*, the obsequies of *Linus* were performed, who had a statue and altar erected to him in that place. *Homer* alludes to that custom in this passage, and was doubtless fond of paying this respect to the old father of poetry. *Virgil* has done the same in that fine celebration of him, *Eclog.* 6.

*Tum canit errantem Permessi ad flumina Gallum,
 Utque viro Phœbi chorus assurrexerit omnis ;
 Ut Linus hæc illi, divino carmine, pastor
 (Floribus atque apio crines ornatus amaro)
 Dixerit—&c.*

In measur'd dance behind him move the train,
Tune soft the voice, and answer to the strain.

Here, herds of oxen march, erect and bold, 665
Rear high their horns, and seem to lowe in gold,
And speed to meadows, on whose sounding shores
A rapid torrent thro' the rushes roars:
Four golden herdsmen as their guardians stand,
And nine sour dogs complete the rustic band. 670
Two lions rushing from the wood appear'd ;
And seiz'd a bull, the master of the herd :
He roar'd ; in vain the dogs, the men withstood,
They tore his flesh, and drank the sable blood.
The dogs (oft cheer'd in vain) desert the prey, 675
Dread the grim terrors, and at distance bay.

Next this, the eye the art of *Vulcan* leads
Deep thro' fair forests, and a length of meads ;
And stalls, and folds, and scatter'd cots between ;
And fleecy flocks, that whiten all the scene. 680

A figur'd dance succeeds : such once was seen
In lofty *Gnossus*, for the *Cretan* Queen,

And again in the fourth *Eclogue* :

*Non me carminibus vincet nec Thracius Orpheus,
Nec Linus ; huic mater, quamvis atque huic pater adsit,
Orpheo Calliopea, Lino formosus Apollo.*

V. 681. *A figur'd dance.*] There were two sorts of dances, the pyrrhic, and the common dance: *Homer* has joined both in this description. We see the pyrrhic, or military, is performed by the

Form'd by *Dædalean* art. A comely band
 Of youths and maidens, bounding hand in hand ;
 The maids in soft cymars of linen drest ; 685
 The youths all graceful in the glossy vest ;
 Of those the locks with flow'ry wreaths inroll'd,
 Of these the sides adorn'd with swords of gold,
 That glitt'ring gay, from silver belts depend.
 Now all at once they rise, at once descend, 690
 With well-taught feet : now shape, in oblique ways,
 Confus'dly regular, the moving maze :
 Now forth at once, too swift for sight they spring,
 And undistinguish'd blend the flying ring :
 So whirls a wheel, in giddy circle tost, 695
 And rapid as it runs, the single spokes are lost.
 The gazing multitudes admire around ;
 Two active tumblers in the centre bound ;

youths who have swords on, the other by the virgins crowned with garlands.

Here the ancient scholiasts say, that whereas before it was the custom for men and women to dance separately, the contrary practice was afterwards brought in, by seven youths, and as many virgins, who were saved by *Theseus* from the labyrinth ; and that this dance was taught them by *Dædalus* : to which *Homer* here alludes. See *Dion. Halic. Hist.* l. 7. c. 68.

It is worth observing, that the *Grecian* dance is still performed in this manner in the *oriental* nations: the youths and maids dance in a ring, beginning slowly ; by degrees the music plays a quicker time, till at last they dance with the utmost swiftness ; and, towards the conclusion, they sing (as it is said here) in a general chorus.

Now high, now low, their pliant limbs they bend,
And gen'ral songs the sprightly revel end. 700

Thus the broad shield complete the artist crown'd
With his last hand, and pour'd the ocean round :
In living silver seem'd the waves to roll,
And beat the buckler's verge, and bound the whole.

xviii. 551—704.

V. 702. *And pour'd the ocean round.*] *Vulcan* was the God of Fire, and passes over this part of the description negligently ; for which reason *Virgil* (to take a different walk) makes half his description of *Æneas's* buckler consist in a sea-fight. For the same reason he has laboured the sea-piece among his *Games* more than any other, because *Homer* had described nothing of this kind at the funeral of *Patroclus*.

THE
THIRD BOOK

OF THE
ILIAD.

THE ARGUMENT.

The Duel of MENELAUS and PARIS.

THE armies being ready to engage, a single combat is agreed upon between *Menelaus* and *Paris* (by the intervention of *Hector*) for the determination of the war. *Iris* is sent to call *Helena* to behold the fight. She leads her to the walls of *Troy*, where *Priam* sate with his counsellors observing the *Grecian* leaders on the plain below, to whom *Helen* gives an account of the chief of them. The kings on either part take the solemn oath for the conditions of the combat. The duel ensues, wherein *Paris*, being overcome, is snatched away in a cloud by *Venus*, and transported to his apartment. She then calls *Helen* from the walls, and brings the lovers together. *Agamemnon*, on the part of the *Grecians*, demands the restoration of *Helen*, and the performance of the articles. The three and twentieth day still continues throughout this book. The scene is sometimes in the fields before *Troy*, and sometimes in *Troy* itself.

THE
T H I R D B O O K *
OF THE
I L I A D.

THUS by their leader's care each martial band
Moves into ranks, and stretches o'er the land.

* Of all the books of the *Iliad*, there is scarce any more pleasing than the third. It may be divided into five parts, each of which has a beauty different from the other. The first contains what passed before the two armies, and the proposal of the combat between *Paris* and *Menelaus*: the attention and suspense of these mighty hosts, which were just upon the point of joining battle, and the lofty manner of offering and accepting this important and unexpected challenge, have something in them wonderfully pompous, and of an amusing solemnity. The second part, which describes the behaviour of *Helena* in this juncture, her conference with the old king and his counsellors, with the review of the heroes from the battlements, is an episode entirely of another sort, which excels in the natural and pathetic. The third consists of the ceremonies of the oath on both sides, and the preliminaries to the combat, with the beautiful retreat of *Priam*, who, in the tenderness

With shouts the *Trojans* rushing from afar,
Proclaim their motions, and provoke the war :

of a parent, withdraws from the sight of the duel : these particulars detain the reader in expectation, and heighten his impatience for the fight itself. The fourth is the description of the duel, an exact piece of painting, where we see every attitude, motion, and action of the combatants particularly and distinctly, and which concludes with a surprising propriety, in the rescue of *Paris* by *Venus*. The machine of that Goddess, which makes the fifth part, and whose end is to reconcile *Paris* and *Helena*, is admirable in every circumstance ; the remonstrance she holds with the Goddess, the reluctance with which she obeys her, the reproaches she casts upon *Paris*, and the flattery and courtship with which he so soon wins her over to him. *Helen* (the main cause of this war) was not to be made an odious character ; she is drawn by this great master with the finest strokes, as a frail, but not an abandoned creature. She has perpetual struggles of virtue on the one side, and softnesses which overcome them on the other. Our author has been remarkably careful to tell us this ; whenever he but slightly names her in the foregoing part of his work, she is represented at the same time as repentant ; and it is thus we see her at large at her first appearance in the present book, which is one of the shortest of the whole *Iliad*, but in recompense has beauties almost in every line, and most of them so obvious, that to acknowledge them we need only to read them.

V. 3. *With shouts the Trojans.*] The book begins with a fine opposition of the noise of the *Trojan* army to the silence of the *Grecians*. It was but natural to imagine this, since the former was composed of many different nations, of various languages, and strangers to each other ; the latter were more united in their neighbourhood, and under leaders of the same country. But as this observation seems particularly insisted upon by our author (for he uses it again in the fourth book, v. 486.), so he had a farther reason for it. *Plutarch*, in his treatise of reading the poets, remarks upon this distinction, as a particular credit to the military discipline of the

So when inclement winters vex the plain 5
 With piercing frosts, or thick-descending rain,
 To warmer seas the cranes embody'd fly,
 With noise, and order, thro' the mid-way sky;

Greeks. And several ancient authors tell us, it was the manner of the *Barbarians* to encounter with shouts and outcries; as it continues to this day the custom of the Eastern nations. Perhaps those clamours were only to encourage their men, instead of martial instruments. I think Sir *Walter Raleigh* says, there never was a people but made use of some sort of music in battle: *Homer* never mentions any in the *Greek* or *Trojan* armies, and it is scarce to be imagined he would omit a circumstance so poetical without some particular reason. The verb *Σαλπίζω*, which the modern *Greeks* have since appropriated to the sound of a trumpet, is used indifferently in our author for other sounds, as for thunder in the 21st *Iliad*, v. 388. Ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανὸς ——. He once names the trumpet *Σαλπίγξ* in a *simile*, upon which *Eustathius* and *Didymus* observe, that the use of it was known in the poet's time, but not in that of the *Trojan* war. And hence we may infer that *Homer* was particularly careful not to confound the manners of the times he wrote of, with those of the times he lived in.

V. 7. *The cranes embody'd fly.*] If wit has been truly described to be a similitude in ideas, and is more excellent as that similitude is more surprising, there cannot be a truer kind of wit than what is shewn in apt comparisons, especially when composed of such subjects, as, having the least relation to each other in general, have yet some particular that agrees exactly. Of this nature is the simile of the *cranes* to the *Trojan* army, where the fancy of *Homer* flew to the remotest part of the world for an image which no reader could have expected. But it is no less exact than surprising. The likeness consists in two points, the *noise* and the *order*; the latter is so observable, as to have given some of the ancients occasion to imagine, the embattling of an army was first learned from the close manner of flight of these birds. But this part of the simile not being di-

To pigmy-nations wounds and death they bring,
 And all the war descends upon the wing. 10
 But silent breathing rage, resolv'd, and skill'd
 By mutual aids to fix a doubtful field,
 Swift march the *Greeks* : the rapid dust around
 Dark'ning arises from the labour'd ground.
 Thus from his flaggy wings when *Notus* sheds 15
 A night of vapours round the mountain-heads,
 Swift-gliding mists the dusky fields invade,
 To thieves more grateful than the midnight shade ;
 While scarce the swains their feeding flocks survey,
 Lost and confus'd amidst the thicken'd day : 20
 So wrapt in gath'ring dust, the *Grecian* train
 A moving cloud, swept on, and hid the plain.
 Now front to front the hostile armies stand,
 Eager of fight, and only wait command :

rectly expressed by the author, has been overlooked by some of the commentators. It may be remarked, that *Homer* has generally a wonderful closeness in all the particulars of his comparisons, notwithstanding he takes a liberty in his expression of them. He seems so secure of the main likeness, that he makes no scruple to play with the circumstances ; sometimes by transposing the order of them, sometimes by superadding them, and sometimes (as in this place) by neglecting them in such a manner, as to leave the reader to supply them himself. For the present comparison, it has been taken by *Virgil* in the tenth book, and applied to the clamours of soldiers in the same manner.

—————*Quales sub nubibus atris*

*Strymonix dant signa grues, atque æthera tranant
 Cum sonitu, fugiuntque Notos clamore secundo.*

When, to the van, before the sons of fame 25
 Whom *Troy* sent forth, the beauteous *Paris* came :
 In form a God ! the panther's speckled hide
 Flow'd o'er his armour with an easy pride,
 His bended bow across his shoulders flung,
 His sword beside him negligently hung, 30
 Two pointed spears he shook with gallant grace,
 And dar'd the bravest of the *Grecian* race.

As thus with glorious air and proud disdain,
 He boldly stalk'd, the foremost on the plain,
 Him *Menelaus*, lov'd of *Mars*, espies, 35
 With heart elated, and with joyful eyes :
 So joys a lion, if the branching deer
 Or mountain goat, his bulky prize, appear ;

V. 26. *The beauteous Paris came: In form a God.*] This is meant by the epithet Θεοειδής, as has been said in the notes on the first book, v. 169. The picture here given of *Paris's* air and dress, is exactly correspondent to his character; you see him endeavouring to mix the fine gentleman with the warrior; and this idea of him *Homer* takes care to keep up, by describing him not without the same regard, when he is arming to encounter *Menelaus* afterwards in a close fight, as he shews here where he is but preluding and flourishing in the gaiety of his heart. And when he tells us, in that place, that he was in danger of being strangled by the strap of his helmet, he takes notice that it was πολύκεστος, embroidered.

V. 37. *So joys a lion if the branching deer Or mountain goat.*] The old scholiasts, refining on this simile, will have it, that *Paris* is compared to a goat on account of his incontinence, and to a stag for his cowardice: to this last they make an addition which is very ludicrous, that he is also likened to a deer for his skill in music, and

Eager he seizes and devours the slain,
 Prest by bold youths, and baying dogs in vain. 40
 Thus fond of vengeance, with a furious bound,
 In clanging arms he leaps upon the ground
 From his high chariot : him, approaching near,
 The beauteous champion views with marks of fear,

cite *Aristotle* to prove that animal delights in harmony, which opinion is alluded to by Mr. *Waller* in these lines :

*Here love takes stand, and while she charms the ear
 Empties his quiver on the list'ning deer.*

But upon the whole, it is whimsical to imagine this comparison consists in any thing more, than the joy which *Menelaus* conceived at the sight of his rival, in the hopes of destroying him. It is equally an injustice to *Paris*, to abuse him for understanding music, and to represent his retreat as purely the effect of fear, which proceeded from his sense of guilt with respect to the particular person of *Menelaus*. He appeared at the head of the army to challenge the boldest of the enemy : nor is his character elsewhere in the *Iliad* by any means that of a coward. *Hector* at the end of the sixth book confesses, that no man could justly reproach him as such. Nor is he represented so by *Ovid* (who copied *Homer* very closely) in the end of his epistle to *Helen*. The moral of *Homer* is much finer : a brave mind, however blinded with passion, is sensible of remorse as soon as the injured object presents itself ; and *Paris* never behaves himself ill in war, but when his spirits are depressed by the consciousness of an injustice. This also will account for the seeming incongruity of *Homer* in this passage, who (as they would have us think) paints him a shameful coward, at the same time that he is perpetually calling him *the divine Paris*, and *Paris like a God*. What he says immediately afterwards in answer to *Hector's* reproof, will make this yet more clear.

Smit with a conscious sense, retires behind, 45
 And shuns the fate he well deserv'd to find.
 As when some shepherd from the rustling trees,
 Shot forth to view a scaly serpent sees ;
 Trembling and pale, he starts with wild affright,
 And all confus'd, precipitates his flight. 50
 So from the king the shining warrior flies,
 And plung'd amid the thickest *Trojans* lies.
 As godlike *Hector* sees the prince retreat,
 He thus upbraids him with a gen'rous heat.

V. 47. *As when a shepherd.*] This comparison of the serpent is finely imitated by *Virgil* in the second *Æneid*.

*Improvissum aspris veluti qui sentibus anguem
 Pressit humi nitens, trepidusque repentè refugit
 Attollentem iras, et cœrula colla tumentem :
 Haud secus Androgeus visu tremefactus abibat.*

But it may be said to the praise of *Virgil*, that he has applied it upon an occasion where it has an additional beauty. *Paris*, upon the sight of *Menelaus's* approach, is compared to a traveller who sees a snake shoot on a sudden towards him. But the surprise and danger of *Androgeus* is more lively, being just in the reach of his enemies before he perceived it ; and the circumstance of the serpent's rousing his crest, which brightens with anger, finely images the shining of their arms in the night-time, as they were just lifted up to destroy him. *Scaliger* criticises on the needless repetition in the words *παλινωρσος* and *ἀνεχώρησεν*, which is avoided in the translation. But it must be observed in general, that *little exactnesses* are what we should not look for in *Homer* ; the genius of his age was too incorrect, and his own too fiery, to regard them.

V. 53. *As god-like Hector.*] This is the first place of the poem

Unhappy *Paris*! but to women brave!

55

So fairly form'd, and only to deceive!

where *Hector* makes a figure, and here it seems proper to give an idea of his character, since, if he is not the chief hero of the *Iliad*, he is at least the most amiable. There are several reasons which render *Hector* a favourite character with every reader, some of which will here be offered. The chief moral of *Homer* was to expose the ill effects of discord; the *Greeks* were to be shewn disunited, and to render the disunion the more probable, he has designedly given them *mixed* characters. The *Trojans*, on the other hand, were to be represented making all advantages of the others' disagreement, which they could not do without a strict union among themselves. *Hector*, therefore, who commanded them, must be endued with all such qualifications as tended to the preservation of it; as *Achilles* with such as promoted the contrary. The one stands in contrast to the other, an accomplished character of valour unruffled by rage and anger, and uniting his people by his prudence and example. *Hector* has also a foil to set him off in his own family; we are perpetually opposing in our minds the incontinence of *Paris*, who exposes his country, to the temperance of *Hector*, who protects it. And indeed it is this love of his country, which appears his principal passion, and the motive of all his actions. He has no other blemish than that he fights in an unjust cause, which *Homer* has yet been careful to tell us he would not do, if his opinion were followed. But since he cannot prevail, the affection he bears to his parents and kindred, and his desire of defending them, incites him to do his utmost for their safety. We may add, that *Homer* having so many *Greeks* to celebrate, makes them shine in their turns, and singly in their several books, one succeeding in the absence of another; whereas *Hector* appears in every battle the life and soul of his party, and the constant bulwark against every enemy: he stands against *Agamemnon's* magnanimity, *Diomed's* bravery, *Ajax's* strength, and *Achilles's* fury. There is, besides, an accidental cause for our liking him, from reading the writers of the *Augustan* age (especially

Oh had'st thou dy'd when first thou saw'st the light,
 Or dy'd at least before thy nuptial rite !
 A better fate, than vainly thus to boast,
 And fly, the scandal of thy *Trojan* host. 60

Virgil) whose favourite he grew more particularly from the time when the *Cæsars* fancied to derive their pedigree from *Troy*.

V. 55. *Unhappy Paris, &c.*] It may be observed, in honour of *Homer's* judgment, that the words which *Hector* is made to speak here, very strongly mark his character. They contain a warm reproach of cowardice, and shew him to be touched with so high a sense of glory, as to think life insupportable without it. His calling to mind the gallant figure which *Paris* had made in his amours to *Helen*, and opposing to it the image of his flight from her husband, is a sarcasm of the utmost bitterness and vivacity. After he has named that action of the rape, the cause of so many mischiefs, his insisting upon it in so many broken periods, those disjointed shortnesses of speech ;

(Παρί τε σὺ μέγα πῆμα, πολλή τε, παντί τε δῆμῳ,
 Δυσμενέσιν μὲν χάρμα, κατηφείην δέ σοι αὐτῷ.)

That hasty manner of expression, without the connexion of particles, is (as *Eustathius* remarks) extremely natural to a man in anger, who thinks he can never vent himself too soon. That contempt of outward show, of the gracefulness of person, and of the accomplishments of a courtly life, is what corresponds very well with the warlike temper of *Hector* ; and these verses have therefore a beauty here which they want in *Horace*, however admirably he has translated them, in the ode of *Nereus's* prophecy.

*Necquicquam Veneris præsidio ferox,
 Pectes cæsariem ; grataque fæminis
 Imbelli cithærá carmina divides, &c.*

Gods! how the scornful *Greeks* exult to see
 Their fears of danger undeceiv'd in thee!
 Thy figure promis'd with a martial air,
 But ill thy soul supplies a form so fair.
 In former days, in all thy gallant pride, 65
 When thy tall ships triumphant stem'd the tide,
 When *Greece* beheld thy painted canvas flow,
 And crowds stood wond'ring at the passing show;
 Say, was it thus, with such a baffled mien,
 You met th'approaches of the *Spartan* queen, 70
 Thus from her realm convey'd the beauteous prize,
 And* both her warlike lords outshin'd in *Helen's* eyes;
 This deed, thy foes delight, thy own disgrace,
 Thy father's grief, and ruin of thy race;
 This deed recalls thee to the proffer'd fight; 75
 Or hast thou injur'd whom thou dar'st not right?
 Soon to thy cost the field would make thee know
 Thou keep'st the consort of a braver foe.
 Thy graceful form instilling soft desire,
 Thy curling tresses, and thy silver lyre, 80

* *Theseus* and *Menelaus*.

V. 72. *And both her warlike lords.*] The original is τὸν ἀν-
 ἑρῶν αἰχμητῶν. *The spouse of martial men.* I wonder why *Madam*
Dacier chose to turn it *Alliée à tant de braves guerriers*, since it so
 naturally refers to *Theseus* and *Menelaus*, the former husbands of
Helen.

V. 80. *Thy curling tresses, and thy silver lyre.*] It is ingeniously
 remarked by *Dacier*, that *Homer*, who celebrates the *Greeks* for
 their long hair [*καμπυρωτέραι Ἀχαιοί*] and *Achilles* for his skill

Beauty and youth, in vain to these you trust,
 When youth and beauty shall be laid in dust :
Troy yet may wake, and one avenging blow
 Crush the dire author of his country's woe.

His silence here, with blushes, *Paris* breaks ; 85
 'Tis just, my brother, what your anger speaks :

on the harp, makes *Hector* in this place object them both to *Paris*. The *Greeks* nourished their hair to appear more dreadful to the enemy, and *Paris* to please the eyes of women. *Achilles* sung to his harp the acts of heroes, and *Paris* the amours of lovers. The same reason which makes *Hector* here displeased at them, made *Alexander* afterwards refuse to see this lyre of *Paris*, when offered to be shewn to him, as *Plutarch* relates the story in his oration of the fortune of *Alexander*.

V. 83. *One avenging blow.*] It is in the *Greek*, *You had been clad in a coat of stone*. *Giphanius* would have it to mean stoned to death, on the account of his adultery ; but this does not appear to have been the punishment of that crime among the *Phrygians*. It seems rather to signify, destroyed by the fury of the people, for the war he had brought upon them ; or perhaps may imply no more than being laid in his grave under a monument of stones ; but the former being the stronger sense, is here followed.

V. 86. *'Tis just, my brother.*] This speech is a farther opening of the true character of *Paris*. He is a master of civility, no less well-bred to his own sex than courtly to the other. The reproof of *Hector* was of a severe nature, yet he receives it as from a brother and a friend, with candour and modesty. This answer is remarkable for its fine address ; he gives the hero a decent and agreeable reproof for having too rashly depreciated the gifts of nature. He allows the quality of courage its utmost due, but desires the same justice to those softer accomplishments, which he lets him know are no less the favour of heaven. Then he removes from himself the charge of want of valour, by proposing the single combat with the

But who like thee can boast a soul sedate,
 So firmly proof to all the shocks of fate ?
 Thy force, like steel, a temper'd hardness shows,
 Still edg'd to wound, and still untir'd with blows, 90
 Like steel, uplifted by some strenuous swain,
 With falling woods to strow the wasted plain.
 Thy gifts I praise ; nor thou despise the charms
 With which a lover golden *Venus* arms ;
 Soft moving speech, and pleasing outward show, 95
 No wish can gain 'em, but the Gods bestow.
 Yet, wou'd'st thou have the proffer'd combat stand,
 The *Greeks* and *Trojans* seat on either hand ;
 Then let a mid-way space our hosts divide,
 And, on that stage of war the cause be try'd : 100
 By *Paris* there the *Spartan* king be fought,
 For beauteous *Helen* and the wealth she brought ;
 And who his rival can in arms subdue,
 His be the fair, and his the treasure too.

very man he had just declined to engage ; which having shewn him void of any malevolence to his rival on the one hand, he now proves himself free from the imputation of cowardice on the other. *Homer* draws him (as we have seen) soft of speech, the natural quality of an amorous temper ; vainly gay, in war as well as love ; with a spirit that can be surprised and recollected, that can receive impressions of shame or reprehension on the one side, or of generosity and courage on the other ; the usual disposition of easy and courteous minds, which are most subject to the rule of fancy and passion. Upon the whole, this is no worse than the picture of a gentle knight, and one might fancy the heroes of the modern romance were formed upon the model of *Paris*.

Thus with a lasting league your toils may cease, 105
 And *Troy* possess her fertile fields in peace ;
 Thus may the *Greeks* review their native shore,
 Much fam'd for gen'rous steeds, for beauty more.

He said: the challenge *Hector* heard with joy,
 Then with his spear restrain'd the youth of *Troy*, 110
 Held by the midst, athwart ; and near the foe
 Advanc'd with steps majestically slow.
 While round his dauntless head the *Grecians* pour
 Their stones and arrows in a mingled show'r.

Then thus the monarch great *Atrides* cry'd ; 115
 Forbear ye warriors ! lay the darts aside :
 A parley *Hector* asks, a message bears ;
 We know him by the various plume he wears.
 Aw'd by his high command the *Greeks* attend,
 The tumult silence, and the fight suspend. 120

V. 108. *Much fam'd for gen'rous steeds, for beauty more.*] The original is, "Ἀργος ἐς ἱππόβοτον, καὶ Ἀχαιῖδα καλλιγύναικα. Perhaps this line is translated too close to the letter, and the epithets might have been omitted. But there are some traits and particularities of this nature, which methinks preserve to the reader the air of *Homer*. At least the latter of these circumstances, that *Greece* was eminent for beautiful women, seems not improper to be mentioned by him who had raised a war on the account of a *Grecian* beauty.

V. 109. *The challenge Hector heard with joy.*] *Hector* stays not to reply to his brother, but runs away with the challenge immediately. He looks upon all the *Trojans* as disgraced by the late flight of *Paris*, and thinks not a moment is to be lost to regain the honour of his country. The activity he shews in all this affair wonderfully agrees with the spirit of a soldier.

While from the centre *Hector* rolls his eyes
 On either host, and thus to both applies.
 Hear, all ye *Trojans*, all ye *Grecian* bands !
 What *Paris*, author of the war, demands.
 Your shining swords within the sheath restrain, 125
 And pitch your lances in the yielding plain.
 Here, in the midst, in either army's sight,
 He dares the *Spartan* king to single fight ;
 And wills, that *Helen* and the ravish'd spoil
 That caus'd the contest, shall reward the toil. 130
 Let these the brave triumphant victor grace,
 And diff'ring nations part in leagues of peace.
 He spoke : in still suspense on either side
 Each army stood : the *Spartan* chief reply'd.

V. 123. *Hear, all ye Trojans, all ye Grecian bands.*] It has been asked how the different nations could understand one another in these conferences, since we have no mention in *Homer* of any interpreter between them? He who was so very particular in the most minute points, can hardly be thought to be negligent in this. Some reasons may be offered that they both spoke the same language ; for the *Trojans* (as may be seen in *Dion. Halic. lib. 1.*) were of *Grecian* extraction originally. *Dardanus*, the first of their kings, was born in *Arcadia* ; and even their names were generally *Greek*, as *Hector*, *Anchises*, *Andromache*, *Astyanax*, &c. Of the last of these in particular, *Homer* gives us a derivation, which is purely *Greek*, in *Il. 6. v. 403*. But however it be, this is no more (as *Dacier* somewhere observes) than the just privilege of poetry. *Æneas* and *Turnus* understand each other in *Virgil*, and the language of the poet is supposed to be universally intelligible, not only between different countries, but between earth and heaven itself.

Me too ye warriors hear, whose fatal right 135
 A world engages in the toils of fight.

V. 135. *Me too ye warriors hear, &c.*] We may observe what care *Homer* takes to give every one his proper character, and how this speech of *Menelaus* is adapted to the *Laconic*; which the better to comprehend, we may remember there are in *Homer* three speakers of different characters, agreeable to the three different kinds of eloquence. These we may compare with each other in one instance, supposing them all to use the same heads, and in the same order.

The materials of the speech are, the manifesting his grief for the war, with the hopes that it is in his power to end it; an acceptance of the proposed challenge; an account of the ceremonies to be used in the league; and a proposal of a proper caution to secure it.

Now, had *Nestor* these materials to work upon, he would probably have begun with a relation of all the troubles of the nine years' siege, which he hoped he might now bring to an end; he would court their benevolence and good wishes for his prosperity, with all the figures of application; while he accepted the challenge, he would have given an example to prove that the single combat was a wise, gallant, and gentle way of ending the war, practised by their fathers: in the description of the rites he would be exceeding particular; and when he chose to demand the sanction of *Priam*, rather than of his sons, he would place in opposition on one side the son's action which began the war, and on the other the impressions of concern or repentance which it must by this time have made in the father's mind, whose wisdom he would undoubtedly extol as the effect of his age. All this he would have expatiated upon, with connexions of the discourses, in the most evident manner, and the most easy, gliding, undisobliging transitions. The effect would be, that the people would hear him with pleasure.

Had it been *Ulysses* who was to make the speech, he would have mentioned a few of their most affecting calamities in a pathetic air; then have undertaken the fight with testifying such a cheerful joy,

To me the labour of the field resign;
 Me *Paris* injur'd; all the war be mine.
 Fall he that must, beneath his rival's arms,
 And live the rest secure of future harms. 140
 Two lambs, devoted by your country's rite,
 To *Earth* a sable, to the *Sun* a white,

as should have won the hearts of the soldiers to follow him to the field without being desired. He would have been exceeding cautious in wording the conditions; and solemn, rather than particular, in speaking of the rites, which he would only insist on as an opportunity to exhort both sides to a fear of the Gods, and a strict regard of justice. He would have remonstrated the use of sending for *Priam*; and (because no caution could be too much) have demanded his sons to be bound with him. For a conclusion he would have used some noble sentiment agreeable to a hero, and (it may be) have enforced it with some inspirited action. In all this you would have known that the discourse hung together, but its fire would not always suffer it to be seen in cooler transitions, which (when they are too nicely laid open) may conduct the reader, but never carry him away. The people would hear him with emotion.

These materials being given to *Menelaus*, he but just mentions their troubles, and his satisfaction in the prospect of ending them, shortens the proposals, says a sacrifice is necessary, requires *Priam's* presence to confirm the conditions, refuses his sons with a resentment of that injury he suffered by them, and concludes with a reason for his choice from the praise of age, with a short gravity, and the air of an apophthegm. This he puts in order without any more transition than what a single conjunction affords: and the effect of the discourse is, that the people are instructed by it in what is to be done.

V. 141. *Two lambs devoted.*] The *Trojans* (says the old scholiast) were required to sacrifice two lambs; one male of a white colour,

Prepare ye *Trojans* ! while a third we bring
Select to *Jove*, th' inviolable king.

Let rev'rend *Priam* in the truce engage, 145

And add the sanction of consid'rate age ;

His sons are faithless, headlong in debate,

And youth itself an empty wav'ring state :

Cool age advances venerably wise,

'Turns on all hands its deep-discerning eyes ; 150

Sees what befel, and what may yet befall,

Concludes from both, and best provides for all.

The nations hear, with rising hopes possest,
And peaceful prospects dawn in ev'ry breast.

to the *Sun*, and one female, and black, to the *Earth* ; as the *Sun* is father of light, and the *Earth* the mother and nurse of men. The *Greeks* were to offer a third to *Jupiter*, perhaps to *Jupiter Xenius*, because the *Trojans* had broken the laws of hospitality : on which account we find *Menelaus* afterwards invoking him in the combat with *Paris*. That these were the powers to which they sacrificed, appears by their being attested by name in the oath, v. 346, &c.

V. 153. *The nations hear, with rising hopes possest.*] It seemed no more than what the reader would reasonably expect, in the narration of this long war, that a period might have been put to it by the single danger of the parties chiefly concerned, *Paris* and *Menelaus*. *Homer* has therefore taken care, toward the beginning of his poem, to obviate that objection ; and contrived such a method to render this combat of no effect, as should naturally make way for all the ensuing battles, without any future prospect of a determination but by the sword. It is further worth observing, in what manner he has improved into poetry the common history of this action, if (as one may imagine) it was the same with that we have in the second book of *Dictys Cretensis*. *When Paris* (says he), *being wounded by the spear of Menelaus, fell to the ground, just as his adversary was*

Within the lines they drew their steeds around, 155
 And from their chariots issu'd on the ground :
 Next all unbuckling the rich mail they wore,
 Laid their bright arms along the sable shore.
 On either side the meeting hosts are seen,
 With lances fix'd, and close the space between. 160
 Two heralds now dispatch'd to *Troy*, invite
 The *Phrygian* monarch to the peaceful rite ;
Talthybius hastens to the fleet, to bring
 The lamb for *Jove*, th' inviolable king.
 Meantime, to beauteous *Helen*, from the skies 165
 The various Goddess of the rain-bow flies :

rushing upon him with his sword, he was shot by an arrow from Pandarus, which prevented his revenge in the moment he was going to take it. Immediately on the sight of this perfidious action, the Greeks rose in a tumult ; the Trojans rising at the same time, came on, and rescued Paris from his enemy. Homer has with great art and invention mingled all this with the marvellous, and raised it in the air of fable. The Goddess of Love rescues her favourite ; Jupiter debates whether or no the war shall end by the defeat of Paris ; Juno is for the continuance of it ; Minerva incites Pandarus to break the truce, who thereupon shoots at Menelaus. This heightens the grandeur of the action, without destroying the verisimilitude, diversifies the poem, and exhibits a fine moral ; that whatever seems in the world the effect of common causes, is really owing to the decree and disposition of the Gods.

V. 165. *Meantime, to beauteous Helen, &c.*] The following part, where we have the first sight of *Helen*, is what I cannot think inferior to any in the poem. The reader has naturally an aversion to this pernicious beauty, and is apt enough to wonder at the *Greeks* for endeavouring to recover her at such an expense. But her

(Like fair *Laodice* in form and face,
 The loveliest nymph of *Priam's* royal race)
 Her in the palace, at her loom she found ;
 The golden web her own sad story crown'd, 170
 The *Trojan* wars she weav'd (herself the prize)
 And the dire triumphs of her fatal eyes.
 To whom the Goddess of the painted bow ;
 Approach, and view the wond'rous scene below !
 Each hardy *Greek*, and valiant *Trojan* knight, 175
 So dreadful late, and furious for the fight,
 Now rest their spears, or lean upon their shields ;
 Ceas'd is the war, and silent all the fields.

amiable behaviour here, the secret wishes that arise in favour of her rightful lord, her tenderness for her parents and relations, the relentings of her soul for the mischiefs her beauty had been the cause of, the confusion she appears in, the veiling her face, and dropping a tear, are particulars so beautifully natural, as to make every reader, no less than *Menelaus* himself, inclined to forgive her at least, if not to love her. We are afterwards confirmed in this partiality by the sentiment of the old counsellors upon the sight of her, which one would think *Homer* put into their mouths with that very view: we excuse her no more than *Priam* does himself, and all those who felt the calamities she occasioned: and this regard for her is heightened by all she says herself; in which there is scarce a word that is not big with repentance and good nature.

V. 170. *The golden web her own sad story crown'd.*] This is a very agreeable fiction, to represent *Helena* weaving, in a large veil, or piece of tapestry, the story of the *Trojan* war. One would think that *Homer* inherited this veil, and that his *Iliad* is only an explication of that admirable piece of art. *Dacier*.

Paris alone and *Sparta's* king advance,
 In single fight to toss the beamy lance ; 180
 Each met in arms, the fate of combat tries,
 Thy love the motive, and thy charms the prize.

This said, the many colour'd maid inspires
 Her husband's love, and wakes her former fires ;
 Her country, parents, all that once were dear, 185
 Rush to her thought, and force a tender tear.
 O'er her fair face a snowy veil she threw,
 And, softly sighing, from the loom withdrew.
 Her handmaids *Clymenè* and *Æthra* wait
 Her silent footsteps to the *Scæan* gate. 190

There sate the seniors of the *Trojan* race,
 (Old *Priam's* chiefs, and most in *Priam's* grace)
 The king the first ; *Thymætes* at his side ;
Lampus and *Clytius*, long in council try'd ;
Panthus, and *Hicetæon*, once the strong ; 195
 And next, the wisest of the rev'rend throng,
Antenor grave, and sage *Ucalegon*,
 Lean'd on the walls, and bask'd before the sun ;
 Chiefs, who no more in bloody fights engage,
 But wise thro' time, and narrative with age, 200
 In summer-days, like grasshoppers rejoice,
 A bloodless race, that send a feeble voice.

V. 201. *Like grasshoppers.*] This is one of the justest and most natural images in the world, though there have been critics of so little taste as to object to it as a mean one. The garrulity so common to old men, their delight in associating with each other, the

These, when the *Spartan* queen approach'd the tow'r,
In secret own'd resistless beauty's pow'r:

feeble sound of their voices, the pleasure they take in a sun-shiny day, the effects of decay in their chillness, leanness, and scarcity of blood, are all circumstances exactly paralleled in this comparison. To make it yet more proper to the old men of *Troy*, *Eustathius* has observed that *Homer* found a hint for this simile in the *Trojan* story, where *Tithon* was feigned to have been transformed into a grasshopper in his old age, perhaps on account of his being so exhausted by years as to have nothing left him but voice. *Spondanus* wonders that *Homer* should apply to grasshoppers ὅπα λειριόεσσαν, a sweet voice, whereas that of these animals is harsh and untuneful; and he is contented to come off with a very poor evasion of *Homero fingere quidlibet fas fuit*. But *Hesychius* rightly observes, that λειριόεις signifies ἀπαλός, tender or gracilis, as well as suavis. The sense is certainly much better, and the simile more truly preserved by this interpretation, which is here followed in translating it feeble. However, it may be alleged in defence of the common versions, and of *Madam Dacier's* (who has turned it *Harmonieuse*), that though *Virgil* gives the epithet *rauca* to *Cicada*, yet the *Greek* poets frequently describe the grasshopper as a musical creature, particularly *Anacreon* and *Theocritus*, *Idyl.* 1. where a shepherd praises another's singing by telling him,

Τέττιγος ἐπεὶ τύγε φέρτερον ᾄδεις.

It is remarkable that *Mr. Hobbes* has omitted this beautiful simile.

V. 203. *These, when the Spartan fair approach'd.*] *Madam Dacier* is of opinion there was never a greater panegyric upon beauty, than what *Homer* has found the art to give it in this place. An assembly of venerable old counsellors, who had suffered all the calamities of a tedious war, and were consulting upon the methods to put a conclusion to it, seeing the only cause of it approaching towards them, are struck with her charms, and cry out, *No wonder,*

They cry'd, No wonder, such celestial charms 205
 For nine long years have set the world in arms ;
 What winning graces ! what majestic mien !
 She moves a goddess, and she looks a queen !
 Yet hence, oh heav'n ! convey that fatal face,
 And from destruction save the *Trojan* race. 210
 The good old *Priam* welcom'd her, and cry'd,
 Approach, my child, and grace thy father's side.

&c. Nevertheless they afterwards recollect themselves, and conclude to part with her for the public safety. If *Homer* had carried these old men's admiration any farther, he had been guilty of outrageous nature, and offending against probability. The old are capable of being touched with beauty by the eye; but age secures them from the tyranny of passion, and the effect is but transitory, for prudence soon regains its dominion over them. *Homer* always goes as far as he should, but constantly stops just where he ought. *Dacier*.

The same writer compares to this the speech of *Holofernes's* soldiers on the sight of *Judith*, ch. x. v. 18. But though there be a resemblance in the words, the beauty is no way parallel; the grace of this consisting in the age and character of those who speak it. There is something very gallant upon the beauty of *Helen* in one of *Lucian's* dialogues. *Mercury* shews *Menippus* the skulls of several fine women; and when the philosopher is moralizing upon that of *Helen*—*Was it for this a thousand ships sailed from Greece, so many brave men died, and so many cities were destroyed? My friend* (says *Mercury*) *it is true; but what you behold is only her skull; you would have been of their opinion, and have done the very same thing, had you seen her face.*

V. 211. *The good old Priam.*] The character of a benevolent old man is very well preserved in *Priam's* behaviour to *Helena*. Upon the confusion he observes her in, he encourages her, by attributing the misfortunes of the war to the Gods alone, and not to her fault.

See on the plain thy *Grecian* spouse appears,
 The friends and kindred of thy former years.
 No crime of thine our present suff'rings draws, 215
 Not thou, but heav'n's disposing will, the cause ;
 The Gods these armies and this force employ,
 The hostile Gods conspire the fate of *Troy*.
 But lift thy eyes, and say, What *Greek* is he
 (Far as from hence these aged orbs can see) 220

This sentiment is also very agreeable to the natural piety of old age ; those who have had the longest experience of human accidents and events, being most inclined to ascribe the disposal of all things to the will of heaven. It is this piety that renders *Priam* a favourite of *Jupiter* (as we find in the beginning of the fourth book), which for some time delays the destruction of *Troy*, while his soft nature and indulgence for his children makes him continue a war which ruins him. These are two principal points of *Priam's* character, though there are several lesser particularities, among which we may observe the curiosity and inquisitive humour of old age, which gives occasion to the following episode.

V. 219. *And say, What Greek is he?*] This view of the *Grecian* leaders from the walls of *Troy*, is justly looked upon as an episode of great beauty, as well as a master-piece of conduct in *Homer* ; who by this means acquaints the readers with the figure and qualifications of each hero in a more lively and agreeable manner. Several great poets have been engaged by the beauty of this passage to an imitation of it. In the seventh book of *Statius*, *Phorbas* standing with *Antigone* on the tower of *Thebes*, shews her the forces as they were drawn up, and describes their commanders, who were neighbouring princes of *Bæotia*. It is also imitated by *Tasso* in his third book, where *Erminia* from the walls of *Jerusalem* points out the chief warriors to the king ; though the latter part is perhaps copied too closely and minutely ; for he describes *Godfrey* to be of a port that bespeaks him a prince, the next of somewhat a lower

Around whose brow such martial graces shine,
So tall, so awful, and almost divine ?

Tho' some of larger stature tread the green,
None match his grandeur and exalted mien :
He seems a monarch, and his country's pride.
Thus ceas'd the king, and thus the fair reply'd.

225

Before thy presence, father, I appear
With conscious shame and reverential fear.

Ah ! had I dy'd, ere to these walls I fled,
False to my country, and my nuptial bed,

230

stature, a third renowned for his wisdom, and then another is distinguished by the largeness of his chest and breadth of his shoulders : which are not only the very particulars, but in the very order of *Homer's*.

But however this manner of introduction has been admired, there have not been wanting some exceptions to a particular or two. *Scaliger* asks, how it happens that *Priam*, after nine years' siege, should be yet unacquainted with the faces of the *Grecian* leaders ? This was an old cavil, as appears by the *Scholia* that pass under the name of *Didymus*, where it is very well answered, that *Homer* has just before taken care to tell us the heroes had put off their armour on this occasion of the truce, which had concealed their persons till now. Others have objected to *Priam's* not knowing *Ulysses*, who (as it appears afterwards) had been at *Troy* on an embassy. The answer is, that this might happen either from the dimness of *Priam's* sight, or defect of his memory, or from the change of *Ulysses's* features since that time.

V. 227. *Before thy presence.*] *Helen* is so overwhelmed with grief and shame, that she is unable to give a direct answer to *Priam* without first humbling herself before him, acknowledging her crime, and testifying her repentance. And she no sooner answers by naming *Agamemnon*, but her sorrows renew at the name ; *He was once my brother, but I am now a wretch unworthy to call him so.*

My brothers, friends, and daughter left behind,
 False to them all, to *Paris* only kind!
 For this I mourn, till grief or dire disease
 Shall waste the form whose crime it was to please!
 The king of kings, *Atrides*, you survey, 235
 Great in the war, and great in arts of sway :
 My brother once, before my days of shame ;
 And oh ! that still he bore a brother's name !
 With wonder *Priam* view'd the god-like man,
 Extoll'd the happy prince, and thus began. 240
 O blest *Atrides* ! born to prosp'rous fate,
 Successful monarch of a mighty state !
 How vast thy empire ! Of yon matchless train
 What numbers lost, what numbers yet remain ?
 In *Phrygia* once were gallant armies known, 245
 In ancient time, when *Otreus*' fill'd the throne,

V. 236. *Great in the war, and great in arts of sway.*] This was the verse which *Alexander* the Great preferred to all others in *Homer*, and which he proposed as the pattern of his own actions, as including whatever can be desired in a prince. *Plut. Orat. de fort. Alex.* 1.

V. 240. *Extoll'd the happy prince.*] It was very natural for *Priam*, on this occasion, to compare the declining condition of his kingdom with the flourishing state of *Agamemnon's*, and to oppose his own misery (who had lost most of his sons and his bravest warriors) to the felicity of the other, in being yet master of so gallant an army. After this the humour of old age breaks out, in the narration of what armies he had formerly seen, and bore a part in the command of, as well as feats of valour he had then performed. Besides which, this praise of the *Greeks* from the mouth of an enemy, was no small encomium of *Homer's* countrymen.

When god-like *Mygdon* led their troops of horse,
 And I, to join them, rais'd the *Trojan* force ;
 Against the man-like *Amazons* we stood,
 And *Sangar's* stream ran purple with their blood. 250
 But far inferior those, with martial grace
 And strength of numbers, to this *Grecian* race.

Then said, once more he view'd the warrior-train ;
 What's he, whose arms lie scatter'd on the plain ?
 Broad is his breast, his shoulders larger spread, 255
 Tho' great *Atrides* overtops his head.
 Nor yet appear his care and conduct small ;
 From rank to rank he moves, and orders all.
 The stately ram thus measures o'er the ground,
 And, master of the flocks, surveys them round. 260

Then *Helen* thus. Whom your discerning eyes
 Have singled out, is *Ithacus* the wise :
 A barren island boasts his glorious birth :
 His fame for wisdom fills the spacious earth.
Antenor took the word, and thus began : 265
 Myself, O king ! have seen that wondrous man :
 When trusting *Jove* and hospitable laws,
 To *Troy* he came, to plead the *Grecian* cause ;

V. 258. *From rank to rank he moves.*] The vigilance and inspection of *Ulysses* were very proper marks to distinguish him, and agree with his character of a wise man, no less than the grandeur and majesty before described are conformable to that of *Agamemnon*, as the supreme ruler ; whereas we find *Ajax* afterwards taken notice of only for his bulk, as a heavy hero, without parts or authority. This decorum is observable.

(Great *Menelaus* urg'd the same request)

My house was honour'd with each royal guest : 270

I knew their persons, and admir'd their parts,

Both brave in arms, and both approv'd in arts.

V. 271. *I knew their persons, &c.*] In this view of the leaders of the army, it had been an oversight in *Homer* to have taken no notice of *Menelaus*, who was not only one of the principal of them, but was immediately to engage the observation of the reader in the single combat. On the other hand, it had been a high indecorum to have made *Helena* speak of him. He has therefore put his praises into the mouth of *Antenor*, which was also a more artful way than to have presented him to the eye of *Priam* in the same manner with the rest: it appears from hence, what a regard he has had both to decency and variety, in the conduct of his poem.

This passage concerning the different eloquence of *Menelaus* and *Ulysses*, is inexpressibly just and beautiful. The close *laconic* conciseness of the one, is finely opposed to the copious, vehement, and penetrating oratory of the other; which is so exquisitely described in the simile of the snow falling *fast*, and sinking *deep*. For it is in this the beauty of the comparison consists, according to *Quintilian*, l. 12. c. 10. *In Ulysse facundiam et magnitudinem junxit, cui orationem nixibus hybernis copiâ verborum atque impetu parem tribuit.* We may set in the same light with these the character of *Nestor's* eloquence, which consisted in softness and persuasiveness, and is therefore (in contradistinction to this of *Ulysses*) compared to honey which drops gently and slowly: a manner of speech extremely natural to a benevolent old man, such as *Nestor* is represented. *Ausonius* has elegantly distinguished these three kinds of oratory in the following verses:

*Dulcem in paucis ut Plisthenidem,
Et torrentem ceu Dulichii
Ningida dicta :*

Erect, the *Spartan* most engag'd our view,
Ulysses seated, greater rev'rence drew.
 When *Atreus*' son harangu'd the list'ning train, 275
 Just was his sense, and his expression plain,
 His words succinct, yet full, without a fault ;
 He spoke no more than just the thing he ought.

Et *mellitæ* nectare vocis
 Dulcia fatu verba canentem
 Nestora regem.

V. 278. *He spoke no more than just the thing he ought.*] Chapman, in his notes on this place and on the second book, has described *Menelaus* as a character of ridicule and simplicity. He takes advantage of the word *λιγέως* here made use of, to interpret that of the shrillness of his voice, which was applied to the acuteness of his sense : he observes that this sort of voice is a mark of a fool ; that *Menelaus* coming to his brother's feast uninvited in the second book, has occasioned a proverb of folly ; that the excuse *Homer* himself makes for it (because his brother might forget to invite him through much business) is purely ironical ; that the epithet *ἀρηϊφίλος*, which is often applied to him, should not be translated *warlike*, but one who had an *an affectation of loving war* : in short, that he was a weak prince, played upon by others, short in speech, and of a bad pronunciation, valiant only by fits, and sometimes stumbling upon good matter in his speeches, as may happen to the most slender capacity. This is one of the mysteries which that translator boasts to have found in *Homer*. But as it is no way consistent with the art of the poet to draw the person, in whose behalf he engages the world, in such manner as no regard should be conceived for him, we must endeavour to rescue him from this misrepresentation. First then, the present passage is taken by antiquity in general to be applied, not to his pronunciation, but his eloquence. So *Ausonius* in the foregoing citation, and *Cicero de claris oratoribus* : *Menelaum ip-*

But when *Ulysses* rose, in thought profound,
His modest eyes he fix'd upon the ground, 280

*sum dulcem illum quidem tradit Homerus, sed pauca loquentem. And Quintilian, l. 12. c. 10. Homerus brevem cum animi jucunditate, et propriam (id enim est non errare verbis) et carentem supercavis, eloquentiam Menelao dedit, &c. Secondly, though his coming uninvited may have occasioned a jesting proverb, it may naturally be accounted for on the principle of brotherly love, which so visibly characterizes both him and Agamemnon throughout the poem. Thirdly, ἀρηίφιλος may import a love of war, but not an ungrounded affectation. Upon the whole, his character is by no means contemptible, though not of the most shining nature. He is called indeed, in the 17th *Iliad*, μαλθακὸς αἰχμητῆς, a soft warrior, or one whose strength is of the second rate; and so his brother thought him, when he preferred nine before him to fight with *Hector* in the 7th book. But, on the other hand, his courage gives him a considerable figure in conquering *Paris*, defending the body of *Patroclus*, rescuing *Ulysses*, wounding *Helenus*, killing *Euphorbus*, &c. He is full of resentment for his private injuries, which brings him to the war with a spirit of revenge in the second book, makes him blaspheme *Jupiter* in the third, when *Paris* escapes him, and curse the *Grecians* in the seventh, when they hesitate to accept *Hector's* challenge. But this also is qualified with a compassion for those who suffer in his cause, which he every where manifests upon proper occasions; and with an industry to gratify others, as when he obeys *Ajax* in the seventeenth book, and goes upon his errand to find *Antilochus*, with some other condescensions of the like nature. Thus his character is composed of qualities which give him no uneasy superiority over others while he wants their assistance, and mingled with such as make him amiable enough to obtain it.*

V. 280. *His modest eyes &c.*] This behaviour of *Ulysses* is copied by *Ovid, Met. 13.*

*Astitit atque oculos paulum tellure moratos
Sustulit*————

As one unskill'd or dumb, he seem'd to stand,
 Nor rais'd his head, nor stretch'd his sceptred hand;
 But, when he speaks, what elocution flows!
 Soft as the fleeces of descending snows,
 The copious accents fall, with easy art; 285
 Melting they fall, and sink into the heart?
 Wond'ring we hear, and fix'd in deep surprise
 Our ears refute the censure of our eyes.
 The king then ask'd (as yet the camp he view'd)
 What chief is that, with giant strength endu'd, 290
 Whose brawny shoulders, and whose swelling chest,
 And lofty stature far exceed the rest?
Ajax the great (the beauteous queen reply'd)
 Himself a host: the *Grecian* strength and pride.
 See! bold *Idomeneus* superior tow'rs 295
 Amidst yon circle of his *Cretan* pow'rs,
 Great as a God! I saw him once before,
 With *Menelaus*, on the *Spartan* shore.
 The rest I know, and could in order name;
 All valiant chiefs, and men of mighty fame. 300

What follows in the *Greek* translated word for word runs thus:
He seemed like a fool; you would have thought him in a rage, or a madman. How oddly this would appear in our language, I appeal to those who have read *Ogilby*. The whole period means no more than to describe that behaviour which is commonly remarkable in a modest and sensible man, who speaks in public: his diffidence and respect gives him at his first rising a sort of confusion, which is not indecent, and which serves but the more to heighten the surprise and esteem of those who hear him.

Yet two are wanting of the num'rous train,
 Whom long my eyes have sought, but sought in vain :
Castor and *Pollux*, first in martial force,
 One bold on foot, and one renown'd for horse.
 My brothers these ; the same our native shore, 305
 One house contain'd us, as one mother bore.
 Perhaps the chiefs, from warlike toils at ease,
 For distant *Troy* refus'd to sail the seas :
 Perhaps their swords some nobler quarrel draws,
 Asham'd to combat in their sister's cause. 310
 So spoke the fair, nor knew her brothers' doom,
 Wrapt in the cold embraces of the tomb ;
 Adorn'd with honours in their native shore,
 Silent they slept, and heard of wars no more.
 Meantime the heralds, thro' the crowded town, 315
 Bring the rich wine and destin'd victims down.
Idæus' arms the golden goblets prest,
 Who thus the venerable king address.

V. 309. *Perhaps their swords.*] This is another stroke of *Helen's* concern: the sense of her crime is perpetually afflicting her, and awakes upon every occasion. The lines that follow, wherein *Homer* gives us to understand that *Castor* and *Pollux* were now dead, are finely introduced, and in the spirit of poetry: the Muse is supposed to know every thing, past and to come, and to see things distant as well as present.

V. 315. *Mean time the heralds, &c.*] It may not be unpleasant to the reader to compare the description of the ceremonies of the league in the following part, with that of *Virgil* in the twelfth book. The preparations, the procession of the kings, and their congress, are much more solemn and poetical in the latter; the oath and ab-jurations are equally noble in both.

Arise, O father of the *Trojan* state !
 The nations call, thy joyful people wait, 320
 To seal the truce, and end the dire debate.
Paris thy son, and *Sparta's* king advance,
 In measur'd lists to toss the weighty lance ;
 And who his rival shall in arms subdue,
 His be the dame, and his the treasure too. 325
 Thus with a lasting league our toils may cease,
 And *Troy* possess her fertile fields in peace ;
 So shall the *Greeks* review their native shore,
 Much fam'd for gen'rous steeds, for beauty more.
 With grief he heard, and bade the chiefs prepare 330
 To join his milk-white coursers to the car :
 He mounts the seat, *Antenor* at his side ;
 The gentle steeds thro' *Scæa's* gates they guide :
 Next from the car descending on the plain,
 Amid the *Grecian* host and *Trojan* train 335
 Slow they proceed : the sage *Ulysses* then
 Arose, and with him rose the king of men.
 On either side a sacred herald stands,
 The wine they mix, and on each monarch's hands
 Pour the full urn ; then draws the *Grecian* lord 340
 His cutlass sheath'd beside his pond'rous sword ;
 From the sign'd victims crops the curling hair,
 The heralds part it, and the princes share ;

V. 342. *The curling hair.*] We have here the whole ceremonial of the solemn oath, as it was observed anciently by the nations our author describes. I must take this occasion of remarking, that we

Then loudly thus before th' attentive bands
 He calls the Gods, and spreads his lifted hands. 345
 O first and greatest pow'r! whom all obey,
 Who high on *Ida's* holy mountain sway,
 Eternal *Jove*! and you bright orb that roll
 From east to west, and view from pole to pole!
 Thou mother *Earth*! and all ye living *floods*! 350
 Infernal *Furies*, and *Tartarean* Gods,
 Who rule the dead, and horrid woes prepare
 For perjur'd kings, and all who falsely swear!
 Hear, and be witness. If, by *Paris* slain,
 Great *Menelaus* press the fatal plain; 355
 The *Dame* and treasures let the *Trojan* keep,
 And *Greece* returning plow the wat'ry deep.
 If by my brother's lance the *Trojan* bleed;
 Be his the wealth and beauteous dame decreed:
 Th' appointed fine let *Ilion* justly pay, 360
 And ev'ry age record the signal day.

might spare ourselves the trouble of reading most books of *Grecian antiquities*, only by being well versed in *Homer*. They are generally bare transcriptions of him, but with this unnecessary addition, that after having quoted any thing in verse, they say the same over again in prose. The *Antiquitates Homericae* of *Feithius* may serve as an instance of this. What my Lord *Bacon* observes of authors in general, is particularly applicable to these of antiquities, that they write for ostentation, not for instruction, and that their works are perpetual repetitions.

V. 361. *And ev'ry age record the signal day.*] "Ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. This seems the natural sense of the line, and not as *Madam Dacier* renders it, *The tribute shall be paid*

This if the *Phrygians* shall refuse to yield,
Arms must revenge, and *Mars* decide the field.

With that the chief the tender victims slew,
And in the dust their bleeding bodies threw : 365
The vital spirit issu'd at the wound,
And left the members quiv'ring on the ground.
From the same urn they drink the mingled wine,
And add libations to the pow'rs divine.

to the posterity of the Greeks for ever. I think she is single in that explication, the majority of the interpreters taking it to signify that the victory of the *Grecians*, and this pecuniary acknowledgment, should be recorded to all posterity. If it means any more than this, at least it cannot come up to the sense Madam *Dacier* gives it; for a nation put under perpetual tribute is rather enslaved, than received to friendship and alliance, which are the terms of *Agamemnon's* speech. It seems rather to be a fine, demanded as a recompense for the expenses of the war, which being made over to the *Greeks*, should remain to their posterity for ever; that is to say, which they should never be molested for, or which should never be re-demanded in any age as a case of injury. The phrase is the same we use at this day, when any purchase or grant is at once made over to a man and his heirs for ever. With this will agree the *Scholiast's* note, which tells us the mulct was reported to have been half the goods then in the besieged city.

V. 364. *The chief the tender victims slew.*] One of the grand objections which the ignorance of some moderns have raised against *Homer*, is what they call a defect in the manners of his heroes. They are shocked to find his kings employed in such offices as slaughtering of beasts, &c. But they forget that sacrificing was the most solemn act of religion, and that kings of old in most nations were also chief-priests. This, among other objections of the same kind, the reader may see answered in the Preface.

While thus their pray'rs united mount the sky ; 370
 Hear mighty *Jove* ! and hear ye Gods on high !
 And may their blood, who first the league confound,
 Shed like this wine, distain the thirsty ground ;
 May all their consorts serve promiscuous lust,
 And all their race be scatter'd as the dust ! 375
 Thus either host their imprecations join'd,
 Which *Jove* refus'd, and mingled with the wind.

The rites now finish'd, rev'rend *Priam* rose,
 And thus express'd a heart o'ercharg'd with woes.
 Ye *Greeks* and *Trojans*, let the chiefs engage, 380
 But spare the weakness of my feeble age :
 In yonder walls that object let me shun,
 Nor view the danger of so dear a son.
 Whose arms shall conquer, and what prince shall fall,
 Heav'n only knows, for heav'n disposes all. 385

This said, the hoary king no longer staid,
 But on his car the slaughter'd victims laid ;
 Then seiz'd the reins his gentle steeds to guide,
 And drove to *Troy*, *Antenor* at his side.

Bold *Hector* and *Ulysses* now dispose 390
 The lists of combat, and the ground inclose ;
 Next to decide by sacred lots prepare,
 Who first shall launch his pointed spear in air.
 The people pray with elevated hands,
 And words like these are heard thro' all the bands. 395
 Immortal *Jove* ! high heav'n's superior lord,
 On lofty *Ida*'s holy mount ador'd !

Whoe'er involv'd us in this dire debate,
 Oh give that author of the war to fate
 And shades eternal! let division cease, 400
 And joyful nations join in leagues of peace.

With eyes averted *Hector* hastes to turn
 The lots of fight, and shakes the brazen urn.
 Then, *Paris*, thine leap'd forth, by fatal chance
 Ordain'd the first to whirl the weighty lance. 405
 Both armies sate, the combat to survey,
 Beside each chief his azure armour lay,
 And round the lists the gen'rous coursers neigh.
 The beauteous warrior now arrays for fight,
 In gilded arms magnificently bright; 410
 The purple cuishes clasp his thighs around,
 With flow'rs adorn'd, with silver buckles bound :
Lycaon's corselet his fair body drest,
 Brac'd in, and fitted to his softer breast ;
 A radiant baldric, o'er his shoulder ty'd, 415
 Sustain'd the sword that glitter'd at his side ;
 His youthful face a polish'd helm o'erspread ;
 The waving horse-hair nodded on his head ;
 His figur'd shield, a shining orb, he takes,
 And in his hand a pointed jav'lin shakes. 420
 With equal speed, and fir'd by equal charms,
 The *Spartan* hero sheaths his limbs in arms.

Now round the lists th' admiring armies stand,
 With jav'lins fix'd, the *Greek* and *Trojan* band.
 Amidst the dreadful vale, the chiefs advance, 425
 All pale with rage, and shake the threat'ning lance.

The *Trojan* first his shining jav'lin threw ;
 Full on *Atrides*' ringing shield it flew,
 Nor pierc'd the brazen orb, but with a bound
 Leap'd from the buckler blunted on the ground. 430

Atrides then his massy lance prepares,
 In act to throw, but first prefers his pray'rs.

Give me, great *Jove* ! to punish lawless lust,
 And lay the *Trojan* gasping in the dust :
 Destroy th' aggressor, aid my righteous cause, 435
 Avenge the breach of hospitable laws !

Let this example future times reclaim,
 And guard from wrong fair friendship's holy name.
 He said, and poiz'd in air the jav'lin sent,
 Thro' *Paris*' shield the forceful weapon went, 440

His corselet pierces, and his garment rends,
 And glancing downward, near his flank descends.
 The wary *Trojan* bending from the blow,
 Eludes the death, and disappoints his foe :

But fierce *Atrides* wav'd his sword, and struck 445
 Full on his casque ; the crested helmet shook ;
 The brittle steel, unfaithful to his hand,
 Broke short : the fragments glitter'd on the sand.

V. 433. *Give me, great Jove.*] *Homer* puts a prayer in the mouth of *Menelaus*, but none in *Paris*'s : *Menelaus* is the person injured and innocent, and may therefore apply to God for justice ; but *Paris*, who is the criminal, remains silent. *Spöndanus*.

V. 447. *The brittle steel, unfaithful to his hand, Broke short*——] This verse is cut, to express the thing it describes, the snapping short of the sword. It is the observation of *Eustathius* on this line

The raging warrior to the spacious skies
 Rais'd his upbraiding voice, and angry eyes : 450
 Then is it vain in *Jove* himself to trust ?
 And is it thus the Gods assist the just ?
 When crimes provoke us, heav'n success denies ;
 The dart falls harmless, and the faulchion flies.
 Furious he said, and tow'rd the *Grecian* crew 455
 (Seiz'd by the crest) th' unhappy warrior drew ;
 Struggling he follow'd, while th' embroider'd thong
 That ty'd his helmet, dragg'd the chief along.
 Then had his ruin crown'd *Atrides'* joy,
 But *Venus* trembled for the Prince of *Troy* : 460
 Unseen she came, and burst the golden band ;
 And left an empty helmet in his hand.
 The casque, enrag'd, amidst the *Greeks* he threw ;
 The *Greeks* with smiles the polish'd trophy view.
 Then, as once more he lifts the deadly dart, 465
 In thirst of vengeance, at his rival's heart,
 The Queen of Love her favour'd champion shrouds
 (For Gods can all things) in a veil of clouds.
 Rais'd from the field the panting youth she led,
 And gently laid him on the bridal bed, 470

of the original, that we do not only see the action, but imagine we hear the sound of the breaking sword in that of the words—*Τριχθαί τε καὶ τετραχθαί διατρυφὲν ἔκπεσε χειρός.* And that *Homer* designed it, may appear from his having twice put in the *Θῆτα* (which was a letter unnecessary) to cause this harshness in the verse. As this beauty could not be preserved in our language, it is endeavoured in the translation to supply it with something parallel.

With pleasing sweets his fainting sense renews,
And all the dome perfumes with heav'nly dews.

Meantime the brightest of the female kind,
The matchless *Helen* o'er the walls reclin'd :
To her, beset with *Trojan* beauties, came 475
In borrow'd form, the * laughter-loving dame.
(She seem'd an ancient maid, well-skill'd to cull
The snowy fleece, and wind the twisted wool.)
The Goddess softly shook her silken vest
That shed perfumes, and whisp'ring thus address. 480

Haste, happy nymph ! for thee thy *Paris* calls,
Safe from the fight, in yonder lofty walls,
Fair as a God ! with odours round him spread
He lies, and waits thee on the well-known bed :
Not like a warrior parted from the foe, 485
But some gay dancer in the public show.

* *Venus*.

V. 479. *The Goddess softly shook, &c.*] *Venus* having conveyed *Paris* in safety to his chamber, goes to *Helena*, who had been spectator of his defeat, in order to draw her to his love. The better to bring this about, she first takes upon her the most proper form in the world, that of a favourite servant-maid, and awakens her passion by representing to her the beautiful figure of his person. Next, assuming her own shape, she frightens her into a compliance, notwithstanding all the struggles of *shame*, *fear*, and *anger*, which break out in her speech to the Goddess. This machine is allegorical, and means no more than the power of *love* triumphing over all the considerations of *honour*, *ease*, and *safety*. It has an excellent effect as to the poem, in preserving still in some degree our good opinion of *Helena*, whom we look upon with compassion, as

She spoke, and *Helen's* secret soul was mov'd ;
 She scorn'd the champion, but the man she lov'd.
 Fair *Venus'* neck, her eyes that sparkled fire,
 And breast, reveal'd the queen of soft desire. 490
 Struck with her presence, straight the lively red
 Forsook her cheek ; and, trembling, thus she said.
 Then is it still thy pleasure to deceive ?
 And woman's frailty always to believe ?
 Say, to new nations must I cross the main, 495
 Or carry wars to soft some *Asian* plain ?
 For whom must *Helen* break her second vow ?
 What other *Paris* is thy darling now ?
 Left to *Atrides* (victor in the strife),
 An odious conquest and a captive wife, 500
 Hence let me sail : and if thy *Paris* bear
 My absence ill, let *Venus* ease his care.
 A hand-maid goddess at his side to wait,
 Renounce the glories of thy heav'nly state,
 Be fix'd for ever to the *Trojan* shore, 505
 His spouse, or slave ; and mount the skies no more.

constrained by a superior power, and whose speech tends to justify her in the eye of the reader.

V. 487. *She spoke, and Helen's secret soul was mov'd.*] Nothing is more fine than this ; the first thought of *Paris's* beauty overcomes (unawares to herself) the contempt she had that moment conceived of him upon his overthrow. This motion is but natural, and before she perceives the Deity. When the affections of a woman have been thoroughly gained, though they may be alienated for a while, they soon return upon her. *Homer knew* (says *Madam Dacier*) *what a woman is capable of who had once loved.*

For me, to lawless love no longer led,
 I scorn the coward, and detest his bed;
 Else should I merit everlasting shame,
 And keen reproach, from ev'ry *Phrygian* dame : 510
 Ill suits it now the joys of love to know,
 Too deep my anguish, and too wild my woe.

Then thus incens'd, the *Paphian* queen replies;
 Obey thy pow'r from whom thy glories rise:
 Should *Venus* leave thee, ev'ry charm must fly, 515
 Fade from thy cheek, and languish in thy eye.
 Cease to provoke me, lest I make thee more
 The world's aversion, than their love before;
 Now the bright prize for which mankind engage,
 Then, the sad victim of the public rage. 520

At this, the fairest of her sex obey'd,
 And veil'd her blushes in a silken shade;

V. 507. *For me, to lawless love no longer led, I scorn the coward.*] We have here another branch of the female character, which is, to be ruled in their attaches by *success*. *Helen* finding the victory belonged to *Menelaus*, accuses herself secretly of having forsaken him for the other, and immediately entertains a high opinion of the man she had once despised. One may add, that the fair sex are generally admirers of courage, and naturally friends to great soldiers. *Paris* was no stranger to this disposition in them, and had formerly endeavoured to give his mistress that opinion of him; as appears from her reproach to him afterwards.

V. 515. *Should Venus leave thee, ev'ry charm must fly.*] This was the most dreadful of all threats, loss of beauty and of reputation. *Helen*, who had been proof to the personal appearance of the Goddess, and durst even reproach her with bitterness just before, yields to this, and obeys all the dictates of love.

Unseen, and silent, from the train she moves,
Led by the Goddess of the Smiles and Loves.

Arriv'd, and enter'd at the palace-gate, 525
The maids officious round their mistress wait;
Then all dispersing, various tasks attend;
The queen and Goddess to the prince ascend.
Full in her *Paris*' sight, the Queen of Love
Had plac'd the beauteous progeny of *Jove*; 530
Where, as he view'd her charms, she turn'd away
Her glowing eyes, and thus began to say.

Is this the chief, who lost to sense of shame
Late fled the field, and yet survives his fame?
Oh hadst thou dy'd beneath the righteous sword 535
Of that brave man whom once I call'd my lord!
The boaster *Paris* oft desir'd the day
With *Sparta's* king to meet in single fray:
Go now, once more thy rival's rage excite,
Provoke *Atrides*, and renew the fight: 540
Yet *Helen* bids thee stay, lest thou unskill'd
Shouldst fall an easy conquest on the field.

V. 531. *She turn'd away her glowing eyes.*] This interview of the two lovers, placed opposite to each other, and overlooked by *Venus*, *Paris* gazing on *Helena*, she turning away her eyes, shining at once with anger and love, are particulars finely drawn, and painted up to all the life of nature. *Eustathius* imagines she looked aside in the consciousness of her own weakness, as apprehending that the beauty of *Paris* might cause her to relent. Her bursting out into passion and reproaches while she is in this state of mind, is no ill picture of frailty: *Venus* (as *Madam Ducier* observes) does not leave her, and fondness will immediately succeed to these reproaches.

The prince replies ; Ah cease, divinely fair,
 Nor add reproaches to the wounds I bear ;
 This day the foe prevail'd by *Pallas'* pow'r ; 545
 We yet may vanquish in a happier hour :
 There want not Gods to favour us above ;
 But let the business of our life be love :
 These softer moments let delights employ,
 And kind embraces snatch the hasty joy. 550
 Not thus I lov'd thee, when from *Sparta's* shore
 My forc'd, my willing heav'nly prize I bore,

V. 543. *Ah cease, divinely fair.*] This answer of *Paris* is the only one he could possibly have made with any success in his circumstance. There was no other method to reconcile her to him, but that which is generally most powerful with the sex, and which *Homer* (who was learned every way) here makes use of.

V. 551. *Not thus I lov'd thee.*] However *Homer* may be admired for his conduct in this passage, I find a general outcry against *Paris* on this occasion. *Plutarch* has led the way in his treatise of reading poets, by remarking it as a most heinous act of incontinence in him, to go to bed to his lady in the *day-time*. Among the commentators the most violent is the moral expositor *Spondanus*, who will not so much as allow him to say a civil thing to *Helen*. *Mollis, effæminatus, et spurcus ille adulter, nihil de libidine suâ imminutum dicit, sed nunc magis eâ corripî quàm unquam aliàs, ne quidem cùm primum ea ipsi dedit* (*Latini ita rectè exprimut τὸ μίσγεσθαι in re tenerά*) *in insulâ Cranaë. Cùm aliqui homines primi concubitûs soleant esse ardentiores.* I could not deny the reader the diversion of this remark, nor *Spondanus* the glory of his zeal, who was but two-and-twenty when it was written. *Madam Dacier* is also very severe upon *Paris*, but for a reason more natural to a lady: she is of opinion that the passion of the lover would scarce have been so excessive as he here describes it, but for fear of losing his mistress immediately,

When first entranc'd in *Cranæ's* isle I lay,
Mix'd with thy soul, and all dissolv'd away!

as foreseeing the *Greeks* would demand her. One may answer to this lively remark, that *Paris* having nothing to say for himself, was obliged to testify an uncommon ardour for his lady, at a time when compliments were to pass instead of reasons. I hope to be excused, if (in revenge for her remark upon our sex) I observe upon the behaviour of *Helen* throughout this book, which gives a pretty natural picture of the manners of their's. We see her first in tears, repentant, covered with confusion at the sight of *Priam*, and secretly inclined to return to her former spouse. The disgrace of *Paris* increases her dislike of him, she rails, she reproaches, she wishes his death; and, after all, is prevailed upon by one kind compliment, and yields to his embraces. Methinks, when this lady's observation and mine are laid together, the best that can be made of them is to conclude, that since both the sexes have their frailties, it would be well for each to forgive the other.

It is worth looking backward, to observe the *allegory* here carried on with respect to *Helen*, who lives through this whole book in a whirl of passions, and is agitated by turns with sentiments of honour and love. The Goddesses made use of to cast the appearance of fable over the story, are *Iris* and *Venus*. When *Helen* is called to the tower to behold her former friends, *Iris*, the messenger of *Juno* (the Goddess of Honour), is sent for her; and when invited to the bed-chamber of *Paris*, *Venus* is to beckon her out of the company. The forms they take to carry on these different affairs are properly chosen: the one assuming the person of *Antenor*, who pressed most for her being restored to *Menelaus*; the other the shape of an old maid, who was privy to the intrigue with *Paris* from the beginning. And in the consequences, as the one inspires the love of her former empire, friends, and country; so the other instils the dread of being cast off by all if she forsook her second choice, and causes the return of her tenderness to *Paris*. But if she has a struggle for honour, she is in a bondage to love; which gives the story its turn that way, and makes *Venus* oftener appear than *Iris*. There

Thus having spoke, th' enamour'd *Phrygian* boy 555

Rush'd to the bed, impatient for the joy.

Him *Helen* follow'd slow with bashful charms,

And clasp'd the blooming hero in her arms.

While these to love's delicious rapture yield,

The stern *Atrides* ranges round the field : 560

So some fell lion, whom the woods obey,

Roars thro' the desert, and demands his prey.

Paris he seeks, impatient to destroy,

But seeks in vain along the troops of *Troy* ;

is in one place a lover to be protected, in another a love-quarrel to be made up, in both which the Goddess is kindly officious. She conveys *Paris* to *Troy* when he had escaped the enemy ; which may signify his love for his mistress, that hurried him away to justify himself before her. She softens and terrifies *Helen*, in order to make up the breach between them : and even when that affair is finished, we do not find the poet dismisses her from her chamber, whatever privacies the lovers had a mind to : in which circumstance he seems to draw aside the veil of his allegory, and to let the reader at last into this meaning of it, that the Goddess of Love has been all the while nothing more than the passion of it.

V. 553. *When first entranc'd in Cranaë's isle.*] It is in the original Νήσῳ δ' ἐν Κραναιῇ ἐμίγην φιλότῃ καὶ εὐνῇ—the true sense of which is expressed in the translation. I cannot but take notice of a small piece of prudery in *Madam Dacier*, who is exceeding careful of *Helen's* character. She turns this passage as if *Paris* had only her consent to be her husband in this island. *Pausanias* explains this line in another manner, and tells us it was here that *Paris* had first the enjoyment of her, that in gratitude for his happiness he built a temple of *Venus Migonitis*, the mingler or coupler, and that the neighbouring coast where it was erected was called *Migoman* from μίγναι, à miscendo. *Paus. Laconicis.*

Ev'n those had yielded to a foe so brave 565

The recreant warrior, hateful as the grave.

'Then speaking thus, the king of kings arose ;

Ye *Trojans, Dardans*, all our gen'rous foes !

Hear and attest ! from heav'n with conquest crown'd,

Our brother's arms the just success have found : 570

Be therefore now the *Spartan* wealth restor'd,

Let *Argive Helen* own her lawful lord ;

Th' appointed fine let *Ilion* justly pay,

And age to age record this signal day.

He ceas'd ; his army's loud applauses rise, 575

And the long shout runs echoing thro' the skies.

P. 56. (A. 17—42.)

Ye kings and warriors ! may your vows be crown'd,
 And *Troy's* proud walls lie level with the ground.
 May *Jove* restore you, when your toils are o'er, 25
 Safe to the pleasures of your native shore.
 But oh ! relieve a wretched parent's pain,
 And give *Chryseïs* to these arms again ;
 If mercy fail, yet let my presents move,
 And dread avenging *Phœbus*, son of *Jove*. 30

The *Greeks* in shouts their joint assent declare,
 The priest to rev'rence, and release the fair.
 Not so *Atrides* : he, with kingly pride,
 Repuls'd the sacred sire, and thus reply'd.

V. 23. *Ye kings and warriors !*] The art of this speech is remarkable. *Chryses* considers the constitution of the *Greeks* before *Troy*, as made up of troops partly from kingdoms, and partly from democracies : wherefore he begins with a distinction which comprehends all. After this, as *Apollo's* priest, he prays that they may obtain the two blessings they had most in view, the conquest of *Troy*, and a safe return. Then, as he names his petition, he offers an extraordinary ransom ; and concludes with bidding them fear the God if they refuse it ; like one who from his office seems to foresee their misery, and exhorts them to shun it. Thus he endeavours to work by the art of a general application, by religion, by interest, and the insinuation of danger. This is the substance of what *Eustathius* remarks on this place ; and in pursuance of his last observation, the epithet *avenging* is added to this version, that it may appear the priest foretels the anger of his God.

V. 33. *He with pride repuls'd.*] It has been remarked in honour

Hence on thy life, and fly these hostile plains, 35
 Nor ask, presumptuous, what the king detains ;
 Hence, with thy laurel crown, and golden rod,
 Nor trust too far those ensigns of thy God.
 Mine is thy daughter, priest, and shall remain ;
 And pray'rs, and tears, and bribes, shall plead in vain ; 40
 'Till time shall rifle ev'ry youthful grace,

of *Homer's* judgment, and the care he took of the reader's morals, that where he speaks of evil actions committed, or hard words given, he generally characterizes them as such by a previous expression. This passage is given as one instance of it, where he says the repulse of *Chryses* was a proud injurious action in *Agamemnon*: and it may be remarked, that before his heroes treat one another with hard language in this book, he still takes care to let us know they were under a distraction of anger. *Plutarch, of reading poets.*

V. 41. 'Till time shall rifle ev'ry youthful grace,
 And age dismiss her from my cold embrace,
 In daily labours of the loom employ'd,
 Or doom'd to deck the bed she once enjoy'd.]

The Greek is ἀντιώσαν, which signifies either *making* the bed, or *partaking* it. *Eustathius* and *Madam Dacier* insist very much upon its being taken in the former sense only, for fear of presenting a loose idea to the reader, and of offending against the modesty of the Muse, who is supposed to relate the poem. This observation may very well become a bishop and a lady: but that *Agamemnon* was not studying here for civility of expression, appears from the whole tenor of his speech; and that he designed *Chryseïs* for more than a servant-maid, may be seen from some other things he says of her, as that he preferred her to his Queen *Clytemnestra*, &c. the impudence of which confession *Madam Dacier* herself has elsewhere animadverted upon. *Mr. Dryden*, in his translation of this book,

And age dismiss her from my cold embrace,
 In daily labours of the loom employ'd,
 Or doom'd to deck the bed she once enjoy'd.
 Hence then ; to *Argos* shall the maid retire, 45
 Far from her native soil, and weeping sire.

The trembling priest along the shore return'd,
 And in the anguish of a father mourn'd.
 Disconsolate, nor daring to complain,
 Silent he wander'd by the sounding main : 50

has been juster to the royal passion of *Agamemnon* ; though he has carried the point so much on the other side, as to make him promise a greater fondness for her in her old age than in her youth, which indeed is hardly credible.

*Mine she shall be, 'till creeping age and time
 Her bloom have wither'd, and destroy'd her prime ;
 'Till then my nuptial bed she shall attend,
 And having first adorn'd it, late ascend.
 This for the night ; by day the web and loom,
 And homely household-tasks shall be her doom.*

Nothing could have made Mr. *Dryden* capable of this mistake, but extreme haste in writing ; which never ought to be imputed as a fault to him, but to those who suffered so noble a genius to lie under the necessity of it.

V. 47. *The trembling priest.*] We may take notice here, once for all, that *Homer* is frequently eloquent in his very silence. *Chryses* says not a word in answer to the insults of *Agamemnon*, but walks pensively along the shore : and the melancholy flowing of the verse admirably expresses the condition of the mournful and deserted father.

Βῆ δ' ἄκρων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.

'Till, safe at distance, to his God he prays,
The God who darts around the world his rays.

O *Smintheus* ! sprung from fair *Latona's* line,
Thou guardian pow'r of *Cilla* the divine,
Thou source of light ! whom *Tenedos* adores, 55
And whose bright presence gilds thy *Chrysa's* shores :
If e'er with wreaths I hung thy sacred fane,
Or fed the flames with fat of oxen slain ;
God of the silver bow ! thy shafts employ,
Avenge thy servant, and the *Greeks* destroy. 60

i. 23—60.

ANNOTATIO HEYNIANA.

ANNOTATIO HEYNIANA.

P. 2. (Z. 146—149.)

V. 147. 148. φύλλα τὰ μὲν τ' ἄνεμος χέει, ἄλλα δὲ—pro φύλλων τὰ μὲν—τὰ δέ. Porro ἔαρος δ' ἐπιγίγνεται ὥρη, paullo durior junctura, ἐπιγίγνεται δὲ αὐτὰ (τὰ φύλλα) ἐν ὥρῃ ἔαρος, subnascuntur enim frondes novæ vere ineunte. Vulgaris ratio erat ἄλλα φύλλα ἔλη θάλλουσα φύει ἐπιγιγνόμενα ἐν ἔαρος ὥρῃ, h. ἦρι.

V. 149. ὥς ἀνδρῶν γενεῇ, ἡ μὲν φύει, ἡ δ' ἀπολήγει. ut vulgo accipitur, φύει pro nascitur dictum est, contra usum; præstat, puto, vim activam retinere, γενεῇ, (τὸ γένος ἀνδρῶν, ἄλλο—ἄλλο) ἡ μὲν φύει ἄνδρας, ἡ δὲ ἀπολήγει φύειν ἄνδρας.

P. 2. (Π. 7—10.)

V. 7—10. Suavis oratio per ornâmenta; pro vulgari fles ut puella.—8. ἀνώγει (sc. τὴν μητέρα) ἀνελέσθαι αὐτήν, suscipere in sinum.

P. 2. (I. 323—327.)

V. 323. Felix exemplum sollicitudinis pro aliorum salute. ὥς προφέρῃ μάστακι, ἐπεὶ λάβῃ κε (τι. aut intellige τροφήν) quodcunque illa offenderit, affert pullis et ore suo, μάστακι, præbet.—324. κακῶς δ' ἄρα οἱ πέλει αὐτῇ. ut inf. 547. τόφρα δὲ Κουρήτεσσι κακῶς ἦν. quod aliis κακῶς εἶχέ τις. male se habebat.—327. αἱ ὄαρεις, γυναικες, σφέτεραι, pro σφῶν, αὐτῶν. sunt autem, ἃς αὐτοὶ οἱ Ἀτρεΐδαι, (si loquaris accurate, solus Menelaus) ἔχουσι. nam ad hos respicit Achilles, ira autem abreptus nihil diserte eloquitur. Disertius inf. 340. ἡ μούνοι φιλέουσ' ἀλόχους Ἀτρεΐδαι; Apud Sophocl. Aj. 1311. Teucer ad Agamemnonem: θανεῖν τῆς σῆς ὑπὲρ γυναικὸς, ἡ τοῦ σοῦ. Ὁ μαίμονος λέγω.

P. 4. (O. 360—364)

V. 363. νηπιέησι. ἐν νηπιέῃ,

νηπίως, *pueriliter*. puerili more. lusu.

P. 4. (Π. 257—265.)

V. 259 — 265. Comparatio Myrmidonum cum vespis in eo continetur, quod multitudo magna ira et axasperatis animis effundit se. vss. 263, 4, 5. ornant tantum.

V. 260. οὗς παῖδες ἐριδμαίνουσιν ἔθοντες *frequently accedentes lacessunt*. ἔθειν jam I. 536. vidimus.—261. cf. M. 167, 8.—262. ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι. quæri potest de subjecto. si τιθεῖσιν scil. οἱ σφῆκες, vespæ multis promiscue mala inferunt, sive pueris, sive etiam aliis prætereuntibus, non modo pueris petulantibus. Sin subjectum sunt ipsi pueri, ii malum creant multis promiscue prætereuntibus, quos vespæ a pueris irritatæ appetunt. seqq. 264. non ad pueros nunc referam, sed omnino vesparum naturam declarant; ἐδὲ est pro γάρ nam si quis viator imprudens eos lacessierit, etc.

P. 4. (Δ. 127—131.)

V. 127. Vim habet et animum movet hæc apostrophe ad Menelaum, pro simplici: At dii servarunt Menelaum.—130. Illa

sagittam avertit a corpore, a partibus utique vitalibus, eoque simul impetum infringit, (ἐπὶ) τὸν ἔεργεν ἀπὸ χροῶς, ὥς (pro ἐφ' ὅσον ἔέργει μυῖαν μήτηρ) ὅτε αὐτὴν ἔέργει ἀπὸ παιδός. mota leviter manu. Ornavit poeta id, quod alias de diis simpliciter pronuntiatur, avertere eos tela mota manu. ut inf. E. 853. 854. et Hesiod. Sc. Herc. 455, 6. jam a Kœppen laudd. Comparatio est cum matre abigente muscam a pueri corpore, levi manus motu. Ita Minerva manu leviter mota volantem sagittam, ne corpus penetraret, avertit, ut in balteum incideret.—131. λέγεται pro præsentī λέγεται.

P. 6. (P. 1—6.)

V. 4. ὥς τις περὶ πόρτακι μήτηρ. πόρταξ, s. πόρτις. Suavis comparatio, suavior per adjecta, quod mater, δάμαλις, est πρωτότοκος, et οὐ πρὶν εἰδὺῖα τόκοιο. Observatio ad historiam naturæ spectans in poeta notatu est digna.

P. 6. (Σ. 315—322.)

V. 316. ἀδινού ἐξήρχε γόοιο. exemplo suo prævit Achilles, luctumque et lamenta aliorum movit; ἀδινὸς lamenta continua designat, seu crebra: ut sup.

124.—317. χεῖρας ἀνδροφόνους, suas, ἐπιθέμενος στήθεσσιν ἑταίρου, apprehendendo, nihil amplius.—

318. ὧς τε λῖς ἡϋγένειος. Etiam h. l. λῖς est leæna: ut P. 133. nam ea ingemiscere fertur rugitu suo, cum ablatos sibi se absente animadvertit catulos.—321. πολλὰ δέ τ' ἄγκεα. multas convalles pererrat μετερευνῶν, ἵχνια ἀνδρὸς, venatoris.

P. 6. (N. 489—495.)

V. 490. Agenor Antenoris f. A. 59.—493. πιόμεν' ἐκ βοτάνης. μετὰ τὴν νομήν. *pastu facto potum ductæ*. μεθέσπετο sequi solent κτίλον. Ornat et amplificat adjectum: γάννται etc. Elicit simul inde poeta novam comparisonem. — 494. γεγήθει. bene comparat Kœppen κυδιόων λαοῖσι sup. B. 479. et Hesiod. Sc. H. 26. 27. lætatur ferociente cum superbia copias intuens.

P. 8. (B. 142—148.)

V. 142. θυμὸν ὄρινε πᾶσι. commovit animos, ut discessum vere pararent.

V. 144—154. Jam ex compo- sito v. 75. ἡμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν sc. μέμνησθε, partium erat Nestoris et Ulyssis, ut interpellerent regem, et a

consilio pernicioso deterrent; ecce vero multitudinis discurrentis clamor et strepitus consilia turbat. cf. 192. sq. Hoc voluere quoque grammatici ad hunc versum.

V. 145. Certone consilio Icarium mare, Ægæi maris partem, tanquam tempestuosum inprimis, dixerit, an tantum ut poeta, non dicam. v. 147. Zephyrum *vehementem, procellosum*, nominat, ex cæli istius natura, teste Wood, ut sæpe, v. c. Δ. 276. Est autem duplex comparatio, cui apud animum supplendum ἢ ὥς ὅτε κινήσει. quemadmodum fluctus movetur in mari, et seges in agro: sic nunc concio turbatur.—147. κινήσει pro movere solet. ut sæpe in comparatione pro κινεῖ. aoristus alibi eadem acceptione.

V. 148. ἐπαιγίζων. τὰς αἵγας, h. e. μεγάλα κύματα, κινῶν. ἐπὶ τ' ἡμύει. non ventus, sed τὸ λήϊον, *inclinat se* in spicis h. e. habet aristas nutantes. Nam ἡμύειν est κλίνεσθαι, et tum πίπτειν.

P. 8. (B. 455—458.)

V. 455. Exitus nunc Achivorum ad pugnam, res sane memorabilis per se et comparatione digna, per quinque comparationes declaratur; quæri potest, an sensui subacto probari possit tam

cumulata comparatio. Habet tamen illa vim ad sensus. Primo dum incedunt Achivi, prospectus ē longinquo fulgor armorum comparatur cum igni per silvas sæviente; tum copiae turmatim exeuntes cum turmis volucrum; et additur comparatio multitudinis cum floribus campi; porro nova multitudinis comparatio sed cum notione iræ et ardoris animorum, cum muscarum catervis in appetendo lacte pertinacissimis; aciei jam constituendæ ordines cum caprinis gregibus; incedens autem ante omnes Agamemnon cum tauro.—455. *πῦρ αἰδηλον ἀφανιστικόν*, quod visui rem eripit. Est autem junctura antiquioris negligentiae pro ἡύτε, ὥς, *πυρὸς ἐπιφλέγοντος*—, *αὐγὴ φαίνεται ἕκαθεν*. non enim comparatio ad prius spectat ὥς *πῦρ ἐπιφλέγει*.

P. 8. (B. 459—466.)

V. 461. *Ἀσίῳ ἐν λειμῶνι*. Fucere Campi ubertate soli insignes numero plures in Asia, Campus Hermi, Mæandri, Caici et Caystri. Hic Caystri campus, ad Caystrum Lydiae fluvium, proprio aliquo nomine *Λειμῶν* dictus seriore ævo, (v. Strab. XIV. p. 961. C.) nunc dictus est *λειμῶν Ἀσίῳ*, τοῦ Ἀσίου, ab *Asia*

aliquo, prisco heroe.—462. *ἀγαλλόμενα*, lætantes, plaudentes, alites.—463. *κλαγγηδὸν προκαθίζόντων* scil. *αὐτῶν καθίζόντων αὐτῶν ἄλλων πρὸ ἄλλων*. structura et interpunctio est paullo impeditior: *τῶν ἔθνεα πολλὰ προχέοντο, ὥστε ὀρνίθων ἔθνεα πολλὰ προχέονται* vel *προχέῃται*. in mediis structura est mutata et variata: *ποτῶνται προκαθίζόντων*.

P. 10. (B. 467—471.)

V. 469. Comparationis enuntiatio iterum est variata. Debebat esse: *τόσσοι Ἀχαιοὶ ἐν πεδίῳ ἴσταντο, ὅσα μυιάων ἔθνεα* sc. *πέτονται* aut simile quid ex ἴστανται ἐν πεδίῳ. Pro hoc dictum: ἡύτε, s. ὥς, *μυιάων ἔθνεα πολλὰ* (sc. ἴστανται, πέτονται, ἔρχονται)—*οὕτως, ὥς, πολλοὶ Ἀχαιοὶ ἐν πεδίῳ ἴσταντο*. Comparatio cum muscis a multis exagitata ac defensa continetur in verbis [473: *διαβραῖσαι μεμαῶτες*,] spectatque ad solum ardorem et perviciaciam in aggrediendo et impugnando: cf. II. 641. sqq. Et Menelao Minerva *μυίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν*, *Ἦτε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο Ἰσχαία δακέειν*. P. 570. Bene itaque Schol. B. πρὸς τὸ ἐπιθυμητικὸν τοῦ αἵματος.—470. *ἡλάσκουσιν, ἀλῶνται, πλανῶνται*.

P. 10. (Γ. 23—29.)

V. 23. *μεγάλῳ ἐπὶ σώματι κύρ-
σας. h. ζώῳ. incidens in feram,
ἐπικύρσας. Hilaritatem et exulta-
tionem etiam numeris horum ver-
suum inesse jam Eustathius sen-
sit. Similis locus est Hesiodi
Sc. Herc. 425. sqq. et inf. Σ.
161. sq.—25. εἴπερ ἂν quod vul-
γο καίπερ. Vix enim dicere licet
γὰρ esse pro οὖν. itaque ille avide
torat, licet illum urgeant canes.—
28. φάτο γὰρ τίσασθαι ἀλείτην,
sperabat se ulturum nunc esse
τὸν ἀδίκησαντα ἑαυτόν.*

P. 12. (Z. 503—514.)

V. 503—[529.] Hectori jam
urbem egressuro occurrit comi-
temque se ad exercitum addit
Paris. Redit poeta iterum ad
341—369.

V. 505. *ποσὶ πεποιθώς, usus*
ut B. 588. Ornatus versus pro
ῥομήσει ταχέως.

V. 506. Comparatione hac in-
cessus alacris cum equo e sta-
bulo erumpente nihil nobilius;
vigor Paridis et animus declara-
tur simili vigore exultantis equi.
(In loco reddendo laboravit Vir-
gil. Æn. XI. 492. Alio modo
tractavit Apollon. III. 1258. sq.)
Reliqua ornant; quod stabulo
inclusus socios et pascua desi-

derat. *στατὸς ἵππος (ιστάμενος;
ἐστὼς, ἐν τῷ ἵπποστασίῳ,) ἀκοσ-
τήσας ἐπὶ φάτνῃ ad præsepe pasci
solitus cum notione satietatis,
ἀδδῆφαγήςσας. ἄδην πληρωθείς.
quod sup. E. 203. erant equi,
εἰωθότες ἔδμεναι ἄδην. ἀκοστή,
spica, hordeum.—507. θέει διὰ
τοῦ πεδίου, κροαίνων, pulsans un-
gula: Unde Virgilianum: *quatit
ungula campum.* — 509. κυδιώων
ferociens; exsultans: ut B, 579.
Quæ sequuntur vim vocis decla-
rant.—510. ὁ δ' ἀγλαΐηφι πεποιθώς,
ut modo 505. *ποσὶ πεποιθώς*, affe-
rens se τῷ κάλλει τοῦ σώματος,
tanquam pulcritudinis suæ sen-
sum aliquem habens. ἀγλαΐζού-
μενος. ἀγαλλόμενος. — ὁ δὲ —
ῥίμφα ἔ, in hac numeri enallage
otium consumere noli: nata ea
ex sermonis accurate grammatici
negligentia.—513. Præclara in-
cessus Paridis fulgentibus armis
induti memoratio: comparati cum
sole. ἡλέκτωρ alias epitheton est;
ἡλέκτωρ Ὑπερίων T. 398. sensu
incerto; vulgo pro ἄλεκτρος, vel
λαμπρός.—514. καγχαλώων. ex-
sultans. idem nunc quod κυδιώων
vs. 509.*

P. 12. (N. 136—142.)

V. 136. *προὔτυψαν. procurre-
bant. Sic quoque προβάλλειν.
προπέσειν. πρό προελθεῖν. ἤρχε δ'*

ἄρ'—duxit eos, *ut diximus*, Hector. Clarke.

V. 137. Comparatio præclara impetus vastarum virium et animi ingentis. Est autem ea ex eo genere, quo in ipsa amplificatione aliquid subjicitur, quod novum comparationis momentum suppeditat, ut h. l. prima comparatio est ruentis cum impetu; ὀλοοίτροχος ὡς ἀπὸ πέτρης sc. ἀντικρὺν μέμαε. subsequitur altera, sistentis impetum saxi, postquam in planitiem delatum est, itaque subjicitur: ὡς Ἐκτωρ εἴως μιν. Est autem ὀλοοίτροχος sc. πέτρος qui cum strage rerum obviarum ruit. Origo vocis dubia; convenit cum sensu deducto ab ὀλοός. exitiosus. Expressit locum Virgil. *Æn.* XII. 648. sq. et jam olim Hesiod. Sc. Herc. 374. sq. qui pro commentario esse potest: Ὡς δ' ὅτ' ἄψ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο Πέτραι ἀποθρῶσκωσιν ἐπ' ἀλλήλοισι τε πέσωσι, Πολλαὶ δὲ δρυὲς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι Αἰγυριοὶ τε τανύρριζοι, ῥήγνυνται ὑπ' αὐτῶν Ῥίμφα κυλινδομένων, εἴως πεδίονδ' ἀφίκωνται Ὡς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κικλήγοντες. Et iterum 437. Ὡς δ' ὅτ' ἀπὸ μέγαλου πέτρη πρηῶνος ὀροῦσα, Μακρά τ' ἀποθρῶσκουσα κυλίνδεται, ἥτε δὲ ἡχὴ ἔρχεται ἐμμεμανῖα, πάγος δὲ οἱ ἀντεβόλησεν, Ὑψηλὸς, τῇ δὲ συ-

νευεῖκεται ἔνθα μιν ἴσχει. Add. Quint. I. 694. sq. ex imitatione Homeri.—138. κατὰ στεφάνης, *ab extrema montis ora.*—139. ἀναιδέος πέτρης, *ingentis*, unde ductum Virgilianum: *fertur in abruptum magno mons improbus actu.* Quod sequitur, *Exultatque solo*, est ὕψι τ' ἀναθρῶσκων πέτεται, ταχέως φέρεται, Sch. br. ἔχματα terram et alia, quibus retinetur saxum terræ affixum: τὰ συνεχόμενα et συνέχοντα.—141. ἀσφαλέως, ita ut nihil ruentem sustineat ac moretur, ἀνεμποδίστως. (ut nihil faciat eum σφάλεσθαι, ita ut nec offendant et aberret)—142. τότε δ' οὔτι. subsistit in motu.

P. 14. (II. 297—300.)

V. 297—[302.] Respirant tandem Achivi repressis a navibus, maxime a navi incensa, Trojanis. Comparationis non satis explicite ac dilucide expositæ vis huc reddit: ut, quum, de monte, cui nubes incubant, vento exorto nubibus dispulsis repente cælum serenum factum est: ita, Trojanis fugatis, serenior ac lætior rerum fortuna Achivis obtigit. Declaratur autem pugna per nubem, caliginem, procellam, et pugna in melius mutata per φῶς. ut II. Z. 6. Ajax Τρώων ῥῆξε φά-

λαγγά, φῶς δ' ἐτάροισιν ἔθηκε. Est itaque, quod appellamus, tertium comparationis positum in similitudine salutis, quæ per φῶς declarari solet, cum sereno cælo. Comparatio autem a cæli caligine dispulsa similis erat jam sup. Θ. 551—7. allata: sed ibi de cælo serena nocte, stellis per nubes cæruleas igni micantibus. cf. mox 364. 365.—300. ὑπερ-
ράγη ἄσπετος αἰθήρ. luce transmissa per serenum factum nubibus dispulsis. Æther fit ea parte pellucidus, aperitur. ut jam. Θ. 554.

P. 14. (Σ. 477—612.)

V. 478. Sequitur locus nobilissimus de Clipeo Achillis, de cuius invento, arte, antiquitate, probabilitate, disputare notarum angustia vetat.

V. 478—482. Clipeus erat materiis, figuris et coloribus variegatus.—Fecit autem Vulcanus primo loco *clipeum*, h. e. cratem, e quinque seu laminis seu coriis constantem, quæ πύχες sunt, πλάκες, e diversis metallis: quod docet locus alter inf. Υ. 270. sqq. πάντοσε δαιδάλλων, affabre fabricando. itaque etiam oram triplici lamina circumduxit ἄντυγα τρίπλακα, τρισὶ πλαξὶ τετυγμένην, ut tanto firmior ora esset ad ex-

cipiendum ensis ictum; arbitror: ex ære quidem, unde fulgidam dixit, φαεινὴν, μαρμαρέην.—480. τελαμῶνα, ἐκ τῆς ἄντυγος, vel ἐκ τοῦ σάκου, quod præstat. est autem h. l. balteus ex clipeo aptus, factus e corio, lamina argentea inducto: inicitur ille humero dextro ut a sinistro latere pendeat. Similis Agamemnonis balteus sup. Λ. 38.—482. ἐν αὐτῷ; τῷ σάκει, in summa ejus superficie, ærea lamina, fecit multa signa affabre efficta. Dixit generatim δαίδαλα, arte fabricata, affabre efficta. Ea autem sunt ζῶα, signa, quæ mox commemorantur.

V. 483—489. Expressum fuit in clipeo Universum: terra, cælum, mare. Memorantur inde sigillatim in cælo Sol, Luna, Sidera. Reliqua a vs. 490. ad Terram spectant; ambit eam vs. 606. Oceanus. Ars prisca itaque cum poesi antiqua in hoc convenisse videtur, quod argumenta sua a rerum natura exprimenda petiit. Simili enim modo carmina ab ipsis poetis pro antiquissimis memorata, a rerum primordiis erant ducta; quæ res nota esse potest vel ex Virgilio Sileno Ecl. VI. Iopa Æn. I. 740. unde ipse Virgilius colorem duxit, cum carminum argumenta, quæ sibi deligere vellet, memorat Ge. II. 475.

me vero primum. Convenit hoc cum miro procudendarum cosmogoniarum studio, quod certa aliqua ætate viguisse inter Græcos debet.

V. 485. Terram, Cælum, et Mare, et Solem cum Luna et Astris ordine naturali haud memorat; *θάλασσα.* mare mediterraneum esse credendum est. Hemisphærium arcticum declarari vs. 485. apparet. *τείρεα πάντα.* antiqua voce, *τὰ τείρεα*, pro astris. proprie a *τερέειν*, *τείρειν*, ea quæ sculpta sunt. Memorabilis autem hic locus 486—490. usque ad nostra tempora habitus est, quia creditum est inde apparere, quæ sidera jam Homeri ætate Ionibus innotuerint: Pleiades, Hyades, Orion, Ursa major nunquam occidua; ea—487. *Ἄρκτος*, quæ et *Ἀμαζα*, *Plastrum*, a situ stellarum huius sideris, appellata esse memoratur. Inter hæc tamen nec statui debebat, nulla alia sidera tum fuisse cognita; nam, tanquam poeta, per distributionem et sigillatim *nonnulla* tantum enumerat, eoque *πάντα* vs. 485. restringitur; tum non pronuntiari potest tam indubitate, ad ea tempora, quibus Homeri vita assignatur, hæc quoque satis tuto referri posse: quandoquidem tam ambiguum et incertum iudicium

est ut in tot aliis locis, tum in hoc clipeo, quemnam auctorem habuerit, antiquiorem an seriorum.—488. *ἦτ' αὐτοῦ στρέφεται, κατ' αὐτοῦ τοῦ τόπου*, latius tamen eadem cæli parte, in qua Pleiades, Hyades et Orion versantur. alioqui est probandum; esse αὐτοῦ, eodem semper in loco, nullo motu. porro, *ἡ Ὠρίωνα δοκεύει.* ex adverso sibi positum in sphaera australi, ἐπ' εὐθείας; observat autem eum, tanquam suspectum sibi, quippe venantem. Tandem 489. *οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.* h. non occidit, non subter ὀρίζοντα, finitorem, descendit, quæ perpetua inde ab Homero mansit declaratio occasus siderum, uti et ortus, per speciem submersionis in Oceano. cf. ad *Ξ.* 246.

V. 490—540. Ornatissimus locus. Expressæ erant ære *duæ urbes*: altera 490—508. *pacatis rebus florens*, altera ab hoste *obsessa*. Pacatum rerum statum declarat ab iis, quæ an poeta alicubi sculpta viderit, recte dubitari potest, certe ut poeta carmine reddidit; narrare itaque putandus est res sculptas, non tanquam sculptas, sed tanquam visas, auditas, sensu perceptas. Itaque cantus nuptialis cum tibiis et fidibus auditur, altercantur duo, pronuntiant, et sic porro.

Hæc semel monita esse satis sit ; poetica omnia sunt, non plastica et sculptoriae artis. Clipeus est poeticus, non ab arte fabrefactus. Admirabilis quoque est rerum dilectus, non quem artifex faceret, sed poeticus, eorum scilicet, quæ suavissima phantasmata et objicerent, et poetici ornatus plurimum admitterent: *deductio notæ nuptæ* 491—496. *judicium et caussa forensis* 497—508.

V. 492. ὑπὸ δαίδων, μετὰ, fiebat enim deductio vesperi, a domo sponsæ ad sponsum. Memoratu dignum, quod ὑμέραιος jam tum in usu fuit; vocabulum de *cantu nuptiali*: 493. et mos, quod inter illum incessum erant, qui saltabant, et quidem *soli*, inter cantum tibiarum et fidium.—495. βοὴν ἔχον, alias ἐποιοῦντο βοὴν, ἐβόων, ἐφώνουν.

V. 497—508. Memorabilis locus, qui *judicii antiquiorum ætatum* formam ante oculos sistit. *Judicium in foro habitum*: antiquissimo more, in populi cætu, ἐκκλησίᾳ. Seniores e populo sunt iudices. Controversia erat de pretii solutione pro compensanda cæde, altero asseverante, se jam persolvisse, altero negante se quicquam accepisse. Populo silere jusso consedere senes; jussus uterque causam agere: binis auri talentis in medio positis, seu ut esset sacramentum, seu quod

erat illud ipsum pretium, quo satisfieret pro cæde.

V. 497. νεῖκος ὠρώρει, non quasi nunc primo *ortum*: sed *agebatur controversia*, *caussa*.—498. εἵνεκα ποινῆς ἀνδρὸς ἀποφθιμένον, φονευθέντος, e more priscarum ætatum in judiciis φονικῶν quæ primum Athenis instituta fuere. Est itaque observatum, ex hoc loco patere, causas φονικὰς jam ante Draconem in judicio fuisse actas sed aliter constituto. Solvendum erat proximis agnatis et cognatis pretium pro cæso, maxime tamen in cæde haud voluntaria. Res nunc nota ex antiquitate Græca. cf. I. 698. sq.—499. πάντ' ἀποδοῦναι, pro πᾶσαν ποινήν. ut I. 387. πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.—500. εὐχετο δὴ μὲν πιφάσκων, professus est asseverando, declarando iis qui aderant.—501. ἰέσθην ἐπὶ ἱστορίᾳ πείραρ ἐλέσθαι, ἐβούλοντο τὸ νεῖκος, τὴν (δικήν, ex vs. 498.) λαβεῖν πέρας, h. e. postulabant litem dirimi testibus adhibitis. uterque paratus erat ad producendos testes, secundum quos sententia ferri et lis decidi posset. At alii: ἐπὶ ἱστορίᾳ, arbitro seu iudice sententiam ferente, accipiunt, minus accomodate.—502. ἀδσταντες ἐπήπουν, acclamabant, ὡς βοηθοὶ, favendo alterutri. Faciunt adjunc-

ta hæc ad rem ἐμφαντικῶς declarandam.—503. λαὸν ἐρήτυον silere jubebant ut B. 96. 97. γέροντες, seniores ex populo, qui pro senatu erant, etiam erant pro iudicibus: nam ipsi sustinebant vices populi: erant autem iudicia antiquissimo more populi, non singulorum iudicium; nisi his arbitrium delatum esset a litigantibus. Videmus itaque h. l. consessum senum e medio populi seu urbis.—504. ἱερῷ ἐνὶ κύκλῳ, de ipso consessu accipio, augusto, venerabili, sacro. Sic φυλάκων ἱερὸν τέλος K. 56. ubi v. notam. 505. baculum seu hastam dicturi sumunt, ut hoc ipso declarant, se publice dicturos esse venia dicendi impetrata: cf. Od. B. 37. et sup. B. 185. Ulysses sumta Agamemnonis hasta seu sceptro mandata se a rege accepta dare significabat. præcones ἡερόφωνοι, quorum vox per aerem diditur, et auditur.—506. τοῖσιν vel ut vulgo accipitur, σὺν οἷς σκήπτροις, vel, ut sexcenties, pro ἐν τοῖσιν, ἐν αὐτοῖς, ἡῖσσι, inter eos surrexerunt ad dicendum, et petitor et is, unde petitur; et alter post alterum ἐδίκαζον, causam egerunt.—507. κείτο. duo talenta, quæ, ut probabile est, ipsam ποινὴν ἀντὶ φόνου constituebant, erant a reo apportata, in medio posita, ut ea auferret

is qui causam vicisset.—508. ὃς εἰκὴν ἰθύντατα εἶπεν, qui causam suam verissime dixisset, h. e. edocuisse iudices, iusta se postulare.

V. 509—540. Urbs obsessa, et quidem a duobus exercitibus. Pro more istorum hominum, in primis poliorceticis rudimentis, exhibant oppidani et in insidiis collocati prædabantur obsidentium armenta, ut haberent, unde ipsi obsidionem tolerarent. Quo conspecto, accurrit agmen obsidentium, et pugnam committit.

Non hæc narrata esse, uti sculpta, per se obvium est; narrata sunt, uti poeta rem auditam ante oculos positam mente concipiat et carmine vivide enarret. Obscuratur tamen narratio usu pronominum parum accurate instituto; et quod δύο στρατοὶ sunt.

V. 510. τεύχεσι λαμπόμενοι bene adjectum, ut sensui oculorum res subjiciatur. δίχα ἔε σφισιν. Deliberabant obsidentes, aut potius, ex deliberatione constituerant, urbe capta deditave, vel bona oppidanorum diripere vel prædam dividere. 513. οἱ δ' οὐπω πείθονται, oppidani sunt. Videtur conditio esse proposita oppidanis, ut obsidentibus dimidiam bonorum suorum partem tradant, quo facto fore, ut obsidione liberentur, sin recusent, et ultima experiantur, fore ut urbs diripiatur.

Nec tamen oppidani conditionem admiserunt. Nisi verba οὐ πείθεσθαι simpliciter dicta accipias : at oppidani deditionem renuebant.—511. 512. πάντα, per appositionem, κτήσιν, ὄσιν. Similis prorsus est pactio ab Hectore proposita inf. X. 114. sq.—513. λόχῳ δ' ὑπεθωρήσσαντο. εἰς λόχον. Convenit cum more veterum in re bellica, ut non modo eruptionem facerent obsessi, verum et extra urbem insidias struerent obsidentibus, inprimis ad pecora, pro praeda abacta, recuperanda et in urbem abducenda. Obsidentes autem, cum machinas et alias artes oppugnationis ignorarent, id machinabantur, ut urbem propugnatoribus vacuam occuparent ; itaque oppidanis de tutela murorum erat cogitandum τεῖχος ἔρρυντο. vss. 514. 515. cf. sup. Θ. 518. sq.—516. οἱ δ' ἴσαν, oppidani ad insidias struendas egressi. Sequentia animum ad anaglyphum aliquod revocare possunt ; Mars et Pallas auro efficti et, tanquam dii, majore specie quam mortales ; ergo conspicui, ἀρίζηλοι. contra copiae ὑφήσσαντες, ἥπτους μεγέθει. sunt tamen nec minus poetica ; notabiles quoque versus sunt ad opinionem de pulcritudine et magnitudine corporum, quibus dii ad humanam naturam adumbrabantur.

520. οἱ δ' ὅτε δὴ ῥ' ἵκανον—ἐνθ' ἄρα τοίγε sunt iidem oppidani : ubi venerant ad locum, in quo ipsis visum erat, insidias collocare, apud amnem, ad quem obsidentis exercitus pecudes potum duci solebant : illi ibi condescenderunt, humi, clipeis suis tecti, (εἰλυμένοι, ut P. 492. non simpliciter induti) constitutis duobus speculatoribus. Pecudes sunt λεία, eadem, quas hostes prædati vicinia abegerant.—525. οἱ δὲ (sc. μῆλα καὶ βόες τῶν πολιορκούντων) τάχα προγέγοντο, παρεγένοντο. Tum vs. 527. οἱ μὲν τὰ προῖδόντες sunt oppidani in insidiis sedentes ; ii statim ἀμφιετάμνοντο, ἀπετάμνοντο, armenta et pecora, undique includendo, quo minus fugæ locus esset, iisque potiti prædam in urbem egerunt.—529. κτεῖνον δ' ἐπὶ μηλοβοσῆρας, vel ἐπὶ præte-rea, vel ἐπ' αὐτοῖς καθεστηκότας, ἐπ' αὐτοῖς ὄντας.—530. οἱ δ' ὡς οὖν ἐπύθοντο. jam hi sunt obsidentes, et quidem excubantes ante castra, in quibus exercitus versabatur in foro, loco publico, ἐν ἀγορᾷ, in qua concio habebatur. Excubias agentes etiam ante castra Achivorum vidimus K. 180. εἶρα vel ἵρα est locus concionis, et ipse cætus. vox quoque apud Hesiod. Theog. 804. —535. sq. Poeticum phantasma, quo declaratur, alios vulnerari

inter pugnandum, alios occidi. Pugna et Cædes in personas mutatae sunt: "Ερις et Κυδοιμὸς ipse tumultus pugnando contendendum inter se; Κήρ, Mors fatalis, sævit, alium jam vulneravit, arripit alterum αὐτον, ut eum vulneret, alium jam cæsum abstrahit, ut solent corpora abstrahi ad spolia legenda. Accedunt tamen et hæc propius ad argumentum anaglyphi constituendum. Ita in arca Cypseli ad pugnam inter Ajacem et Hectorem declarandam expressa est stans inter utrumque "Ερις, tum Φόβος, Κήρ. Sunt hæc inter ea, in quibus ars plastica antiquior plura audebat, quam arti natura rerum concessit; voluit illa reddere ea, quæ mera phantasmata sunt, sermone antiquo et oratione poetica feliciter exprimi solita, cum abstracta in personas mutata sint; eadem ab arte expressa, allegorica sunt, quæ rebus ex vera natura adumbratis vix bene interponuntur et admiscuntur: nam pugnantibus addita femina ad oculorum sensum nihil aliud erit quam femina pugnans; nec nisi nomine adscripto assequi licet, esse deam Discordiam.—539. ὠμίλουν, ἐμάχοντο, οἱ στησάμενοι vs. 533. 534.—540. et corpora cæsorum mutuo abstrahunt, ut ea spolient. Ceterum vss. 535. ad 540. le-

guntur quoque in Sc. Herc. 156. sq. et 249. sq. Extremi vss. 539. 540. mera sunt repetitio.

541—573. Sequuntur argumenta jucundiora, inter se cognata; aratio, messis, vindemia; putres tria anni tempora adumbrari. Tum subjiuntur pascua primo armentorum, tum ovium 574—589. priora illa georgici erant argumenti, hæc vitæ pastoralis.

541. ἐν δὲ τίθει. ἐνεποίησε. ἔτευξεν. νειὼν μαλακῇν, agrum novalem, molli solo. K. 353. erat νειὸς βαθεῖα. ut et mox 547. τρίπολον, trina aratione versam. iterum Od. E. 127. cf. Ge. I. 47. et ad e. l. notata.—544. οἱ δὲ, ὅποτε ἴκοντο ἐπὶ τέλος, τέρμα ἀρούρης, sulco ducto, retro ad locum unde processerant: nam adjectum στρέψαντες.—546. potu recreati denuo convertunt se ad novum sulcum ducendum στρέψασκον. Versu 547. carere poteramus. ἀν' ὄγμους, secundum series jugorum, κατὰ τάξεις, nam plures vs. 542. erant aratores, et juga. vulgo, per sulcos accipiunt. quo sensu etiam ὄγμοι dicuntur; per se tamen est quævis series. cf. 552. 557. cf. A. 68.—548, 9. agri superficies auro adumbrata erat, a tergo tamen arantium nigricabat; h. e. fusco colore aurum inductum erat. Hic sane videtur poeta iterum opus fabrilē

ex metallo ante oculos habere, tincto per aliud metallum fusura aliqua cum auro mixtum, forte opus encaustum aliquod ex ære mixto. Simili modo licet conjectare de seqq. quando 562. μέλανες βότρυες, 564. κυανέη κάπετος, memorantur. Potest tamen acumen nostrum perperam in his se exercere; et non improbabile videri potest, poetam hæc narrare, non quomodo ars ea efficerit aut efficere potuerit, sed qua specie res ipsæ extra opus in rerum natura se offerunt; et esse phantasmata mere poetica. Minorem difficultatem ad cogitationem de ipsa arte habent admixtæ ex argento et cassitero partes et figuræ. In miracula operis divini refert sulcos nigricantes Plinius XVII. 5.—*terram teneram, quæ vocatur pulla; erit igitur hæc optima et operi et satis,—illa post vomerem nitescens; qualem fons ingeniorum Homerus in armis a deo cælatus dixit, addiditque miraculum nigrescentis, quamvis fieret in auro.* (alii, ex auro.)—549. περὶ vel περί, περισσῶς, admodum: ut P. 279. et passim.

V. 550—560. Messis; argumentum et arti et poeticæ facultati egregie accommodatum: 580. ἔρμαιοι sunt, qui opus faciunt, seu mercenarii, seu famuli.—552. Dum culmi falce secantur,

manipuli partim μετ' ὄγμον, serie, qua recisi fuerant deinceps, ἐπήτριμα, συνεχῇ καὶ πυκνὰ, cadebant in solum, partim fasciculis colligabantur; nam plura δράγματα colliguntur in ἄμαλλαν, Garben, et obligantur. 553. ἐν ἑλλεδανοῖσι, σὺν δεσμοῖς ab εἰλέω. Etiam Sc. Herc. 291. οἱ δ' ἄρ' ἐν ἑλλεδανοῖσι δέον.—555. δραγμεύοντες, qui culmos demessos manipulatim colligunt et collectos porrigunt iis, qui ἄμαλλαν, fasciculum, vinciunt.—556. βασιλεὺς, herus, ἀναξ, adstabat ad eam seriem metentium.—558. κήρυκες officia principum virorum et publica et domestica obibant.—559. βοὺν ἱερεύσαντες, simpliciter de mactatione, ut notum est; nulla vero pecus mactabatur, cujus primitiæ non diis consecrarentur; ita utraque res ad unam notionem redibat; ut in Odyssea locis pluribus. ἄμφεπον. Sollennia sunt πένεσθαι δαῖτα et περὶ δαῖτα πονεῖσθαι.—560. λεύκ' ἄλφιτα πολὺὰ πάλυνον, scil. ἐπ' αὐτοῦ, τοῦ δείπνου, carnibus apponendis; nam caro assa farina aspersa tanquam crustam induebat. Alibi quoque ut Od. Ξ. 76. 77. Non aptum esset voc. παλύνειν, si intelligere vellemus paratum farina potum, ut sup. A. 630. nam hoc esset ἐνέμασσον, ἐνέμισγον ἄλφιτα ὕδατι.

V. 561—572. Vindemia. Mirum est, quod in hac potissimum diversorum colorum sit mentio, et quod tam diversis coloribus est distincta ac variata. ἀλωή, vinea in plano h. l. βρίθουσα σταφυλῆσι, dicta est pro vitibus; erant ἄμπελοι, vites, βρίθουσαι σταφυλαῖς, βότρυσι. et erant uvæ maturæ ἀνά, h. e. ἀνά τὴν ἀλωήν. 563. ἐστήκει δὲ ἡ ἀλωή, h. e. αἱ ἄμπελοι ἐστήκεισαν, ἦσαν, (ἀνά) κάμαξιν. Ipsa vinea, cum vitibus, ex auro facta, uvæ autem purpureæ, pali quibus alligantur, argentei, fossa cærulea, et septum e plumbo candido. Si vere notio artis et operis similis obversata est poetæ animo: næ vixit ille ea ætate, qua metallorum tractandorum ratio esse debuit admodum elaborata.—564. κυάγην κάπετον. Quis sit κύανος et κασσίτερος disputatum jam est ad A. 24. 25. nec satis liquet.—566. ὅτε τρυγόφει τὰς βότρυας.—567. pueri ἀταλὰ φρονέοντες, ἀπαλοὶ, ἄβροϊ. ætate.

V. 569—572. Suave phantasma, poeticum utique; puer stans in medio saltantium: Qui tamen illi sunt? aliine ac diversi ab iis qui uvas ferunt canistris? est ergo alius temporis articulus, vindemia jam facta. At est τοῖσι δ' ἐν μέσσοισι. Videntur ergo esse iidem vindemiantes: incedunt illi.

ac gestant calathos, in capite putata, factis ad numeros gressibus; σκαίροντες ἔποντο, puero quasi chorago antecedente cum lyra et ducente chorum incedentium. Suavior sic rerum adspectus; sicque acceperat quoque Philostratus jun. c. X. παρθένοι τε γὰρ καὶ ἡῖθεοι εὖιον καὶ βακχικὸν ἐν ῥυθμῷ βαίνουσιν, ἐνδιδόντος αὐτοῖς τὸν ῥυθμὸν ἑτέρου.—570. ὁ παῖς ἰμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ᾄειδε. Sunt plures jungendi et interpretandi modi; sequamur ordinem grammaticum, eumque elegantiore. ipse puer ᾄειδε καλὸν, ὑπὸ λίνον. ὑπῆδε τῷ λίνῳ, fidibus accinuit, voce seu submissa, seu molli ac suaviore.—571, 2. τοὶ δὲ ἔποντο, ῥήσσοντες (scil. τὸ πέδον, τὴν γῆν,) ὁμαρτῇ, σὺν μολπῇ τ' ἰϋγμῷ τε, σκαίροντες πόδεσσι, σὺν ποσί. pulsantes, quatientes pede terram.

V. 573—586. Armentorum pascua; variatum argumentum per leones ea aggressos. Etiam in hac area colorum ratio habita est, plus quam in superioribus; boves auro et cassitero efficti; quatenus τετευγμένοι ἦσαν ἐκ χρυσοῦ, fuere sane fulvi; at, qui ex cassitero erant, fueruntne candidi an nigri? nam quis κασσίτερος fuerit, ut modo ad vs. 564, 5. monitum est, ignoramus; probabilius tamen ex aliis locis can-

didum cassiterum fuisse. ex auro pastores.

V. 575. ἀπὸ κόπρου. *e stabulo.*
ἀπὸ τοῦ βουστάθμου. etiam Od.
K. 411. ἐπεσσεύοντο, cum dilectu
positum, ad naturam pecudum
pascua nota petentium.—576.
παρὰ ῥοδανὸν. δονακῆα. pascua
erant ad amnem; et quidem *ad*
eam amnis partem, qua, inundata
ripa aquis, *arundinetum enatum*
erat; hoc arundinetum, hunc *δο-*
νακῆα, legimus esse ῥοδανὸν, voce
haud dubie corrupta; pro qua
veteres legerunt ῥαδανὸν et ῥαδα-
νόν. videtur prius, Zenodoti esse
ea lectio fertur, præferendum
esse, ut sit *mobile, vento quassa-*
tum. δονακεύς, male pro adjectivo
vulgo habitum.—578. πόδας ἀρ-
γοὶ, ταχύποδες.—580. ταῦρον ἐ-
ρύγμυλον *miigentem.* ex ἐρύγηλος.
Υ. 404. ἦρυγεν ὥς ὅτε ταῦρος ἐλ-
κόμενος. Idem μεμκώς.—584.
οἱ δὲ νομῆες αὐτῶς ἐνδίσσαν. ἐνεδί-
ωκον, *nec tamen aliquid efficiebant;*
non enim prope accedere aude-
bant nec ipsi nec canes.—585.
ἀπετρωπῶντο λέοντων (ἀπὸ τοῦ)
δακέειν αὐτούς. *refugiebant canes,*
detrectabant, morsu appetere le-
ones.

V. 587—9. Pascua ovium cum
stabulis et tuguriis et caulibus.

V. 590—605. *Chorum* s. chori-
cam saltationem expresserat Vul-
canus, quam poeta descripsit,

qualem sibi aliquis fingere potest
animo, non, qualem ars potest
exprimere. Attamen materiem
et colorem ille memorat; enses
ex auro, balteis argenteis suspen-
sos.—591. τῷ Ἴκελον. Extabat
ergo in Creta exemplum similis
operis, cujus auctor Dædalus fe-
rebatur; adjectum famæ, fac-
tum id esse jussu, seu in gratiam,
Ariadnes. Forte hæc saltatio,
quæ argumentum operis consti-
tuebat, habebat aliquid singulare,
quod Creticum morem referebat;
est enim saltationis genus inso-
lens: quæ observatio ad crisin
hujus loci tenenda est.—592.
ἤσκησε. vocabulo proprio artis,
ἀσκεῖν, elaborare, ut jam vidimus
Γ. 388.—593. ἐνθά μὲν in hac
chorea effecti erant a Vulcano
saltantes; non enim hæc ad Dæ-
dalum spectant. — ἀλφεσίβοιαι,
amabiles, quæ ad amorem sui alli-
cerent; hoc ex prisco more red-
ditum: *quæ procos nanciscerentur,*
a quibus emebantur a parentibus.
In seriore ætate alio more nomi-
nantur puellæ, quæ dotem affe-
runt, ubi declarandæ sunt inge-
nuæ, nobiles, patrimæ et matri-
mæ.—595. Quæ sequuntur ad
605. saltem inde a 595. vix ab
artifice expressa, sed tanquam a
poeta mente concepta narrari pu-
ta. Ad chori apparatus maxime
vestitus spectat, quippe ad sen-

sus percutiendos valens; itaque puellæ *peplo tenui* sunt indutæ, et comas habent redimiculis vincitas; juvenes tunicis candore fulgentibus et gladiis insignes e balteo pendentibus. Debit igitur hoc esse certum genus saltationis choricæ, forte Creticum. Ὁδόνην *peplum* reddo scilicet, quo totum corpus involvebatur exterius tunicæ injecto, ita ut quoque caput a cervice et vertice adductus velare posset. Docent hoc signa antiquæ artis. cf. Γ. 141. Apollon. IV. 466. — 596. ἦκα *στιλβοντας* ἐλαίῳ *χιτῶνας*, antiqua loquendi forma, de nitore, qui per oleum, tanquam ὑγρόν τι *στιλβον*, declaratur; forte antiquiores simpliciter *στιλβεῖν ἐλαίῳ* dixere; nos substituimus, *tanquam, ὡς ἐλαίῳ*. Sic Od. Γ. 408. H. 107. *χιτῶνας ἐννήπουνς*. tunicas textas simplici filo. v. ad. Φ. 31. — 598. οἱ δ' ὅτε μὲν et 602. ἄλλοτε, pro ὅτε μὲν, ὅτε δέ.—600. ὡς ὅτε τις. ad cyclicam saltationem spectare, ex comparatione apparet. Celeritatem motus in orbem declarat a celeritate rotæ figulinæ circumactæ; ὅτε *πείρησεται αἱ κε θέησιν*, si quis figulus, opus aggressus, principio manus impulsu explorat rotam, sitne satis mobilis et facile circumagenda; itaque assidet figulus, ἰζόμενος, ut opus faciat. *τροχὸν*

ἄρμενον ἐν παλάμῃσιν, ἐνάρμενον *παλάμαις*, habilem, quæ manu bene possit apprehendi et facile moveri.—602. est ὄρχησις κατὰ *στροφάς*, nam procedunt ordinibus rectis, et aliquantum progressi iterum se convertunt. *Ξρέξασκον ἐπὶ στίχας (ἐν) ἀλλήλοις*, inter se divisi in certos numeros et ordines: alii post alios.—604. *δύο κυβιστητῆρε*. Spectat et hoc ad certum ac singulare aliquod saltationis genus e more prisco, cum essent, qui seorsum a ceteris in medium prodirent et motus exquisitiores facerent, in quibus et hi erant, ut capiti insisterent et pedibus sublatis motus numerosos facerent. Videri potest hæc ὄρχησις propria fuisse Cretensibus, et cum ab his plura instituta ad Lacones pervenerint, potuit ea illis quoque familiaris esse, ut apud Menelaum hospites Telemachus et Pisistratus eo spectaculo delectarentur Od. Δ. 18. 19. ubi sunt iidem versus, interposito alio versu post *τερπόμενοι, μετὰ δὲ σφιν ἐμέλπετο θεῖος ἀοιδὸς φορμιζών, δοῖω δὲ κυβιστητῆρε κατ' αὐτοὺς μολπῆς ἐξάρχοντες (ἐξάρχοντος) ἐδίνεον κατὰ μέσσον*. Ex tot locis similibus et vers. assutis, quos notavi, non magno acumine opus est ad divinandum, vs. 605. esse a rhapsodo ex eodem loco assutum ad explendam

sententiam antecedentem. Nota est disputatio de isto loco ap. Athen. IV. 28. p. 180, 1. Videmus tamen ap. Herodot. VI. 129. etiam Hippoclidem Atheniensem hac ὀρχήσει spectari voluisse, nota narratione, cum apud Clisthenem nuptiis filiæ excideret. Spectat res ad Solonis tempora; nam Clisthenes Sicyonis tyrannus vicit Pythia Ol. XLIX. 3. ἐδίνενον, videtur proprie in ea ὀρχήσει dictum esse, forte ut in ipsa κυβιστήσῃ, capiti insistendo corpus rotarent. Sed quod vs. 604, 5. κυβιστητῆρες ἐξάρχουσι μολπῆς difficultatem habet, quandoquidem ἐξάρχειν κιθαρωδοῦ est, non τῶν κυβιστητῶν.

V. 607. ἄντυγα πὰρ πυμάτην. de hac jam 479. 480. non in ipsa ora Oceanus expressus erat, sed interius super oram. Hic utique manifestum fit, auctorem voluisse orbem terrarum in clipeo esse adumbratum.

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V. 2. Ὑμῖν μὲν θεοὶ δοῖεν. Ut semel de hoc, quod ab Homero mutuati sunt alii usu vulgari, moneam: sollennis est mos in precibus concinnandis, ut id, per quod alios obtestamur, h. e. quod ad animos flectendos vim habere debeat, pro præmio beneficii,

quod petimus, memoremus, aut in votis habeamus et apprecemur. Alias per εἰ, ut Latinis per si, preces fiunt. Sunt ergo verba: Reddite mihi filiam; ita dii vobis dent secundos consiliorum eventus.—Locum a vs. 2. ad fin. Plato de Rep. p. 393. D. apponit in διήγησιν ἀπλῆν versum, unde pateat discrimen inter eam et διήγησιν τῇν διὰ μμήσεως γιγνομένην h. e. quam nos *dramaticam* appellamus, quando aliquis non narrat, quæ facta sint, sed agentes et loquentes ante oculos ponit et tanquam in scena exhibet, μμητικῶς: ut Aristot. de poetica passim. Atque hoc parit ἐνάργειαν.

V. 4. Παῖδα δ' ἐμοὶ λῦσαί τε (μέμνησθε, κελεύετε, aut simile quid). Nota nunc res est, vel ex Clarkii nota: λύνει is, qui reddit captivam, λύεται is, qui petit, agit id, ut alter reddat, eoque redimit. Non perspexerat hæc Eustathius.

V. 6. Ἐνθ' ἄλλοι μὲν—Ceteri Achivi acclamarunt, jubentes revereri sacerdotem.—8, 9. At recusavit id facere Agamemnon; contra vero aspere, duriter, eum dimisit, abire jussit, additis simul minis. κρατερὸν, τὸν μετὰ ἀπειλῆς, τὸν ἀπηνῆ, σκληρὸν, λόγον ἐπέτελλεν, ἐπέλεγε. 10. φυλάσσου, μή σε 12. de χραισμεῖν v. inf. ad 242.

V. 13. τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισι, pro ἐπελεύσεται. *Hanc ego non pretio redemptam reddam. Potius illa consenesceat apud me in servili conditione. Ergo non jungam: τὴν δ' ἐγὼ οὐ λύσω (πρὶν,) πρὶν μιν καὶ γῆρας ἔπεισιν.* eam non dimittam nisi vetulam. sed: πρὶν absolute: *antequam id fiat, h. e. potius illam retinebo mecum; in domo mea consenesceat, tanquam captiva et serva.* ἐν Ἀργεῖ. v. inf. B. 108.

V. 15. Sunt hic plura ex vita antiqua declaranda. ἰστὸν ἐποικυμένην. Si Virgilianum: *arguto tenues percurrens pectine telas* Æn.

VII. 14. comparas, videtur esse debere: *percurren stamen tele pectine*: quæcunque tandem pectinis forma olim fuerit; nostro enim pectini similem haud fuisse satis constat: v. ad Virgil. Æn. l. c. At hoc esset argutari e Virgilio. Grammatici vim vocis constituunt ex eo, quod stantes olim ad telam texebant. Erit ergo ἐποίχεσθαι, ἐπιστῆναι. Usus tamen vocabuli Homericus satis docet ἐποίχεσθαι ἔργον, esse aggredi opus, operi vacare: Inf. Z. 490—3. ἔργα κόμιζε, ἰστὸν τ' ἡλεκάτην τε, καὶ ἀμφιπόλοισι κέλευε ἔργον ἐποίχεσθαι, opus facere inter feminas. cf. Od. A. 358. et al. Similiter ἐποίχεσθαι δόρπον Od. N. 34.

Sequitur: καὶ ἐμὸν λέχος ἀντιώσαν. Varie exponunt. Solenne est ἀντιᾶν τινος, occurrere, excipere, consequi. Ita potest reddi, ut veteres faciunt, ἀντιᾶν ἐκατόμβης, ἀπολαύειν. Porro adesse, adstare, præsto esse, ad ministerium aut ad usum. Itaque ἀντιᾶν adesse, præsto esse, de ministerio, (ἐπὶ τὸ) λέχος non potest dictum esse nisi *de serva et pellice*, sive ut proprie ad curam lecti (πρὸς τὸ ἐπιμελεῖσθαι) referatur, usu translatum ad declarandum puellæ usum, sive, quod probabilius, ut λέχος, εὐνή, statim de ipso amplexu accepta sint: *præsto esse ad consuetudinem et usum corporis*. Priore acceptione comparari potest cum altero: πορσύνειν τὸ λέχος ut Od. Γ. 403. h. e. εὐτρεπίζειν. De hoc cf. Il. Γ. 411. cf. Wassenb. ad Paraphr. p. 22. λέκτροις πλασθεῖσα Eurip. Troad. 203. Μοx 16. σωτέρος pro σώος, ut incolumis hinc discedas.

V. 17. Dignitati senis et sacerdotis bene consuluit poeta. Μοx 21—26. precatur, ut deus injuriam sibi factam ulciscatur.

V. 21. 22. ὃς Χρῦσσην ἀμφιβέβηκας pro ἀμφιβαίνεις, qui tueris. ἀμφιβαίνειν et περιβαίνειν, pro ὑπερμαχεῖν, ὑπερμάχεσθαι vocabulum ἐναργές, defendentis alterum, dum jacentem vel inermem, antestans, protegit corpore

suo objecto vel clipeo. II. P. 4. Menelaus Patrocli corpus tuens ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρτακι μήτηρ πρωτοτόκος, κινυρῇ — ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος. Inde sæpe περιβῆναι. P. 80. 313. et al. *Chrysa* in agro Thebano sita, ad mare: de qua v. inf. ad 430. In iisdem locis *Cilla* Apollini et ipsa sacra, ut ex h. l. apparet; *Phæbo sacra*: Sen. Troad. 227. hoc est, habens templum et sacrum Apollinis, in cuius tutela adeo urbs habebatur. Inter urbes Æolidis memoratur adhuc ab Herodoto lib. I. 149. Plura de ea non tenemus. cf. Strabo XIII. p. 910. sq. et inde Eustath. p. 33. f. Cum eæ urbes, ab Achille vastatæ, tantum e potetis notæ essent: seriores in earum situ sæpe turbarunt; v. Quintum XIV. 410. sq.

Τενέδοιό τε ἱφὶ ἀνάσσεις. Idem, deus, qui cultu præcipuo habetur, tuetur urbem; idemque regnare dicitur, quia urbi præest. Apollinem autem templum antiquum in Tenedo insula habuisse, vel ex h. l. constat. ἱφί, potenter.

V. 23. Σμινθεῦ. *Sminthius* Apollo ab urbe Sminthe, vel Smintho, Troadis, ubi ejus præcipua fuit religio; ad alia inde loca traducta, etiam in insula Tenedo; gradiens Apollo, cum attributo muris, σμίνθου, quod ad

vaticinandi artem spectasse creditur, ut σαῦρος γαλεώτης, δράκων.

εἰ ποτέ τοι. Certatim hoc ab Homeró petierunt poetæ, ut, qui preces faciunt, pietatis suæ tanquam præmium postulent voto-
rum suorum ac precum effectum: *per pietatem meam, per id quod corollis templum tuum ornavi, et victimas mactavi, obtestor te.* Ductum et hoc ab rudiorum hominum sensu, cum numen sibi suisque sensibus et judiciis assimilarent. Quia non modo verba et sensus, sed etiam notiones Homericas illustrare et animis infingere volumus: notantur hæc, sed semel et primo loco, quo occurrunt. εἰ ἐπέρεψά σοι ναόν. pro εἰ ἔσπεψα. ἐπέρεψεν, pro στέφειν, Romanorum *velare*, de corollis et vittis. ut Æn. II. 248. *nos delubra deum—festa velamus fronde per urbem.* Eurip. Bacch. 323. κισσῷ τ' ἐρεψόμεσθα. Apollon. II. 159. ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωπα. notissimo religioso ritu coronabantur fores, aræ, vasa, victimæ, sacra facientes; ipsa templa et parietes. At veteres, ipse Plato de Rep. III. p. 276. accepere ἐρέφειν ναόν, tegeretemplum, struere, οἰκοδομεῖν. quod non est sacerdotale munus.

V. 26. Τίσειαν Δαναοὶ—deliratus rex, plectuntur Achivi. sen-

sum injuriæ a rege illatæ ad totum exercitum transfert eumque exsecratur Chryses. sacerdotes vero preces! *Danai* proprie antiqui Argivi, Pelasgicæ stirpis, a Danao advena conditore arcis Argorum, τοῦ Ἀργους, appellati: Strabo VIII. p. 570. B. C. Man- sit hinc nomen in Homero aliisque, etiam de Achæis Argos tenentibus: porro cum Homerus omnes Achæos per nomen Argivorum, Ἀργεῖοι, declararet, etiam Δαναοὶ generali usu dicti sunt.

ARGUMENTUM LIB. III.

EXERCITUS instructi congrediuntur. 1—14. Antequam tamen pugna committeretur, Paris provocat fortissimos Achivorum ad certamen singulare. Prodit Menelaus, cujus conspectu territus ille recedit—37. mox tamen, objurgatus ab Hectore, pugnam cum Menelao recipit—75. Pugnae conditiones pronuntiat Hector—95. Menelaus pactionem sollennem victima cæsa præsentem Priamo scisci vult—115. Discedunt ad sacrum parandum, Hector Trojam, Talthybius ad naves—120. Nuntio de pugna inter Alexandrum et Menelaum accepto Helena ad portam Scæam procedit, unde prospectus in campum erat—145. Sedent ibi senes, inque his Priamus ex Helena resciscit, inter eos, quos videt, qui sit Agamemnon,—190. Ulysses—202. quem Antenor quoque a se olim hospitio exceptum agnoscit—226. tum Ajax—233. Dioscuros desiderat Helena—244. Priamus excitatus a nuntio cum Antenore ad exercitum proficiscitur—263. sacro facto sancitur pactio de pugna—313. Paris inferior pugna e manibus Menelai eripitur per Venerem et domum abducitur incolumis—332. Venus hinc Helenam quamvis invitam ad eum adducit ejusque iram in Paridem placat—448. Menelaus victor ut pugnae conditioni satisfaciant Trojani, postulat—ad f.

Deorum interventus in hoc libro nullus est, præterquam Iridis et Veneris. Iris Laodices forma assumpta, Helenæ nuntiat pugnam inter Menelaum et Paridem incundam 121—139. Venus autem Paridem victum e pugna abducit incolumem domum—373—383. inde Helenam ad eum adducit et marito iratam placat—384—448.

Summa libri præclare accommodata est ad animum, qui jam totus imminebat pugnae ineundæ, ejusque fortunæ et exitui, suaviter, et tanquam dramatica aliqua arte, deludendum; quandoquidem differtur pugna et eo res adducitur, ut singulari certamine inter Alexandrum et Menelaum totum bellum conficiatur. Actum erat de tota Iliade. Eluditur tamen hæc ipsa expectatio ambiguo certaminis eventu. Interseritur episodium non alienum ab argumento, Helena in medium progressa et a Priamo de Achivorum principibus interrogata. At in fine subjicitur aliud episodium de studio Veneris in redintegranda inter Alexandrum et Helenam gratia: quod seu epicæ dignitati seu consilio seu rerum ordini parum satisfacere, vixque ab primo auctore profectum esse videtur; etsi ad tuendum, saltem ad excusandum possunt multa argute magis quam vere afferri.

<p>V. 1—9. Procedit ad pugnam uterque exercitus, Trojani cum clamore, Achivi silentio. Nondum autem de clamore agitur, cum quo pugnam ordiuntur, sed de strepitu et clamore vario tur-</p>	<p>bantium inter se, dum incedunt; at Achivi ordines et gradum servare putandi sunt. Similis locus est inf. Δ. 429—438. isque disertior; et comparatio alio modo instructa erat sup. B. 459. sq.</p>
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In verborum junctura est aliquid impediti: *σὺν κλαγγῇ ἐνοπῇ τ' ἴσαν*, ὡς ὄρνιθες, ἡντε περ κλαγγῇ γεράνων γίνεται, αἶτε, ἐπεὶ ἔφυγον ὄμβρον, κλαγγῇ ταίγε πέτονται. In postremis repetitum subiectum αἶτε—ταίγε, ut Latini *quæ—incedunt illæ*; at priora vulgari usu erant ἴσαν, ὡς γέρανοι; ὅτε κλαγγῇ αὐτῶν γίνεται. pro ὡς γέρανοι σὺν κλαγγῇ εἴσι.

V. 4. αἶτ' ἐπεὶ οὖν—relictis terris nostris appropinquante jam hieme.—5. ἐπ' Ὀκεανοῖο ῥοάων pro ῥοᾶς, ἐπ' Ὀκεανὸν, australes terras.—7. *Ex aere* pugnam inferunt grues. *προφέρεισθαι ἔριδα*, h. e. μάχην. etiam Od. Θ. 210. alias εἰσφέρειν πόλεμον, ἐπιφέρειν. In Od. Z. 92. est simpliciter *contendere inter se*.—9. ἀλεξέμεν ἅ. utpote in phalange, cum alter alterum ὑπερασπίζει. spectat adeo ad ordines quod servant.

V. 10. *Ex incessu* copiarum pulvis excitatur similis nebulæ. In hac continetur comparatio: *qualis esse solet nebula quæ monti offunditur per ventum*. Pro hoc ex more in comparatione obvio; quemadmodum Notus offundit nebulam montis vertici, ita ut prospectus non pateat nisi intra saxi iactum, κατέχευε pro καταχέει. ἀμείνω pro ὠφελιμωτέραν. nam noctū inclusi servantur greges, interdiu pascuntur dispersi

per saltus.—11. Spectant ideo φίλην et ἀμείνω ad utilitatem.—

12. τόσσον τίς τ'. habent hæc suavitatem ex simplicitate. comparat Schol. B. illud: ὅσον τε γέγωνε βοήσας Od. E. 400.—14. διέπρησσον (πορείαν, κέλευθον διὰ τοῦ) πεδίοιο. ut sup. B. 785.

V. 16. Memorabilis Paridis armatura, quod, cum duabus hastis missilibus et ense instructus esset, etiam arcum habuit, et paridi pelle fuit indutus; quodque sic inter promachos versatus est, qui graviter armati esse solent. Itaque mox cum Menelao congressurus Paris aliis armis induitur 328. sqq.

Tum primo loco occurrit species hæc *προμάχων*, quandoquidem nulli ordines erant pugnantium, sed turmæ, viris et ordinibus inter se permixtis; easque antecedebant, modo currus, modo pedites, præstantiores et virtute et genere, qui in hostem procurrebant. Tandem e more vitæ priscae factum, quod ante pugnam ineundam provocat unus ceteris audacior unum ex hostili acie. Omnia hæc non illustranda sunt, sed in animum revocanda, ut carminis ex vitæ priscae usu et more suavitatem rite percipias.

Cum his animadvertendum est illud, quod in hac narratione multum est dramaticæ artis: cum

eventus rerum diversus sit ab eo quem expectabas. Post tot narrata de accinctu et instructione aciei, expectabas horrendam pugnam: et ecce fallitur expectatio mirum in modum, fugit Paris, et certamen ejus cum Menelao indicitur.

V. 21—29. Conspecto Paride exultabundus Menelaus eum adoritur.

V. 23. *μεγάλῳ ἐπὶ σώματι κύρσας*. h. *ζώῳ*. *incidens in feram, ἐπικύρσας*. Hilaritatem et exultationem etiam numeris horum versuum inesse jam Eustathius sensit. Similis locus est Hesiodi Sc. Herc. 425. sqq. et inf. Σ. 161. sq.—25. *εἴπερ ἂν* quod vulgo *καίπερ*. Vix enim dicere licet γὰρ esse pro οὖν. itaque ille avide vorat, licet illum urgeant canes.—28. *φάτο γὰρ τίσασθαι ἀλείτην*, sperabat se ulturum nunc esse τὸν ἀδικήσαντα ἑαυτόν.

V. 30—37. Paris conspectu Menelai conterritus intra turbam se recipit. Disputari potest, an Paridis mores recte constituti sint. Sensu et conscientia injuriæ in Menelaum contactum eum repente se subduxisse aiunt. Atqui tenendum, Menelaum esse graviter armatum, Paridem non nisi jaculis et arcu instructum esse; non itaque impetum ejus poterat sustinere. Omnino istius

ævi heroibus hoc solenne, conspecto fortiore recedere, nec sibi hoc pudori habere. Ceterum expressit locum Virgilius *Æn.* II. 379. sq.

V. 38—57. Hector graviter objurgat Paridis ignavam et meticulosam indolem.

V. 38. *αἰσχροῖα ἔπη* Homero sunt *λόγοι ὀνειδιστικοί*, ut contra *καλὰ ἔπη*, *ἐγκωμιαστικοί*. Eustath.

V. 39. *Δύσπαρι*. exitiose Paris! Sic *δύσποτος* et alia. Similiter *κακοῖλιον* T. 260.—*εἶδος ἄριστε* scilicet, *οὐ δὲ τὴν ἀρετὴν*. Sic inf. E. 787. *Αἰχίῳ κάκ' ἐλέγχεα*, *εἶδος ἀγροῖοι γυναιμανέες*, *ὁ ἐπὶ γυναιξὶ μαινόμενος*.—40. *ἄγονος* vel *ὁ μὴ γεννῶν*, *ἄτεκνος*, vel *ὁ μὴ γεννηθεὶς*, non natus, ut *ἀπόγονος*, *ἔκγονος*, *δίγονος* et al. alterum hoc præfertur. Utinam (proprie, quam debebas!) nec natus esses, nec uxorem duxisses!—41. *καί κε τὸ βουλοίμην* (sc. *μᾶλλον*) ἢ—42. *λώβην*, ut *opprobrium*, pro homine probroso.—*ὑπόψιον* (*κατὰ τῶν*) *ἄλλων* non tam, *suspectum*, quam *invisum*, *ἐπονείδιστον* *ἄλλοις*, vel *ἐν ἄλλοις* forte etiam *τὸ ὑπόψιον* est accipiendum, pro *τὸ ὄνειδος*, *τὸ μῦθος*, dictum.

V. 46. Turbatam hominis irati orationem observa in sqq. *Τὴν, cum talis esses, ausus es*.—48. *μυθεῖς ἄλλοδαποῖσι, παραγενόμενος πρὸς ἄλλοεθνεῖς*.—49. *ἔξ Ἀπείης*

γαλῆς, e Peloponneso; sed v. ad A. 270.

V. 52. οὐκ ἂν δὴ μείνεις. ὑπομείνεις. annon debueras sustinere Menelaum congredientem tecum!—54. experturus fuisses, victus ac prostratus, qualis ille vir sit, cujus uxorem tu corrupisti; nil tibi in pugna cum eo hæc mollities, qua insignis es, profutura fuisset. *citharam* pro arte cithara canendi dictam puta. δῶρα Ἀφροδίτης jam veteres acceperunt simpliciter de iis, quæ mox memorantur ἢ τε κόμη τό τε εἶδος, forma et pulcritudo quam Venus impertit. Aliis locis alio sensu *Veneris munera* dicta esse, nemo dubitet. cf. ad Virgil. *Æn.* IV. 33.

V. 56. 57. Similis orationis color A. 231. 232. λαῖνον ἔσσο χιτῶνα antiqua loquendi forma de eo qui lapidibus obruitur. Simile est *terrām induere γαῖαν ἐφέσσασθαι*, de sepultis. Pindar. N. XI. 21. Apollon. I. 691.

V. 58 — 75. Paris Hectoris iram placat, et se pugnae singulari cum Menelao offert. Mirum tamen, eum non id monere, quod primo loco dicendum erat, se inermem aut leviter armatum cum armato congredi non potuisse.

V. 59. ἐπεὶ με κατ' αἶσαν ἐνέικεσας. merito, καθικόντως. ut æquum erat. Desideratur apodo-

sis, et varie subiicitur. Equidem substituam: feram, nihil repenam, *quandoquidem* jure me objurgas. Attamen, pergit v. 60. tu ad tuum modulum non metiri debes alios, cum tu rigidum et imperterritum animum habeas, qui nullo periculo percellitur.

Paridis autem persona constituenda est ex his aliter, quam a senioribus factum: non est homo imbellis; cui robur et vires desint; sed satis fortis; non tamen satis firmi et imperterriti animi; etsi forte paullo jactantior; idem animi placidi et æqui; nec tam mollis, quam elegans. Cum vires corporis pugnae fortunam tum constituerent, conspecto Menelao graviter armato ipse leviter armatus refugit territus, nunc ab Hectore objurgatus, recepit animum, et ad pugnam se accingit.

V. 60. αἰεὶ τοι κραδίη, πέλεκυσ ὦς, ἐστὶν ἀτειρής. Comparatio notabilis, quam ad animi duritiem referre necesse est, quatenus in illa fortitudo et imperterrita mens continetur. Itaque poetæ synonyma sunt ἀτειρής et ἀτάρβητος, κραδίη ἀτειρής et ἀτάρβητος νόος.

V. 61. ὅς τ' εἴσι διὰ δουρὸς ὑπ' ἀνέρος—εἴσι pro graviore vocabulo διεῖσι, *penetrat*, vi hominis, et 62. ὀφέλλει δ' ἀνδρὸς ἐρωήν, sc. ὁ πέλεκυσ, ut contra ferrum ob-

tusum ἀμβλύνει, retardat impetum secantis; at ὅς ῥά τε ad ἄνδρα est referendum.

V. 64. δῶρα Ἀφροδίτης quæ sint v. ad vs. 54. πρόφερε pro ἐνείδιζε. hoc uno loco. reddunt sic Schol. Hesych. Suid.—66. ἐκὼν δ' οὐκ ἂν τις ἔλοιτο illa sc. Θεοῦ μὴ διδόντος. Est adeo ἐκὼν non tam lubens, volens, sed, suo Marte, sua opera, οἰκεία σπουδῇ, aut ut Clarke, suo arbitrio: si non acceperit ea a natura; quæ autem naturæ bona sunt, perpetuo veterum usu sunt θεόδοτα. Σεῖα. ut centies in Pindaro.

V. 70. καὶ κτήμασι πᾶσι. Multas divitias cum Helena abduxisse fertur Paris; de quibus et ipsis reddendis inter Achivos et Trojanos actum fuit. v. II. N. 626. X. 114. sq. cf. Obs. συμβάλετε, comparate nos.—72. ἐλὼν εὔ πάντα. omnia omnino. Ern.—73. φιλότητα καὶ ὄρκια πιστὰ ταμόντες. Notatum jam ad B. 124. ὄρκια sc. ἱερεῖα, victimas, intelligi, et hinc natum esse Ionibus genus loquendi, ut sit simpliciter συνθέσθαι. οἱ δ' ἄλλοι (ὕμεις μὲν) νάοιτε, τοὶ δὲ νεέσθων redeunto domum; pro hoc dixit 75. Ἄργος et Ἀχαΐδα, sive ut sint opposita, illud Peloponnesi, hæc Thessaliæ; seu potius per appositionem, ut utrumque sit Argos, seu Argolis, quam A-

chæi inhabitabant; cf. ad B. 684.

V. 76—120. Hectore auctore, convenit inter Achivos et Trojanos de pugna inter Menelaum et Paridem constituenda.

V. 78. μέσσουν δουρὸς ἐλὼν, ἀψάμενος. Aiunt hoc Hectorem facere, ut videant hostes non emittere se velle hastam, sed impetum pugnae cohibere. Puto hasta media sui parte arrepta ab eo Trojanos repelli ut in suos ordines se recipiant et acie æquali consistant.

V. 79. 80. Verba de conatu accipi possunt. Etsi necesse non est; nam non omnia tela missa feriunt quem petunt.

V. 83. στεῦνται, recte Schol. br. διαβεβαιοῦνται γὰρ, ὑπισχυεῖται. Vidimus jam B. 597.

V. 84. ἄνεω quod 95. ἀκὴν ἐγέγοντο σιωπῇ, τοῦ θορύβου ἐπαύσαντο. Tum Hector μετ' ἡ. ἐν ἀμφοτέροισιν ἔειπε, secundum ea, in quæ cum Paride convenerat, pugnam offert.

V. 92. ὑπὸ πότερος δέ κ' ἐνίκησιν. Infra in ipso fœdere 286. Agamemnon adjicit ποινὴν a Trojanis solvendam. ubi vide, et 302. et 457.

V. 97. τὸ ἄλγος pro re, injuria et injuriæ sensu. At φρονέω, non satis definite, sitne pro δῖω,

ἐλπίζω, an apud me constitutum habeo.

V. 100. εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς sc. τῆς ἔριδος, quod initium controversiæ factum a Paride.—103. Notabile, quod Trojani Terræ et Soli duas victimas, agnum et agnam, cædere jubentur, Achivi tantum unam Jovi, et quidem agnum marem. Facile intelligitur Soli candidum agnum, Terræ nigram agnam mactatam fuisse. Formam talis syzygiæ illustrat Eustath.

V. 107. μή τις. supplenda sunt: ut adeo verendum sit, ne, vel, quo caveatur, ne.—ὄρκια δηλεῖσθαι violare Δ. 67. est alio modo ὑπὲρ ὄρκια δηλεῖσθαι. cf. inf. 299.—108. φρένες ἡρέεσσονται leves sunt. ἀβέβαιοι καὶ ἄστατοι. κουφότεροι. αἶρω. ἀερέω. ἡερέω. unde μετῆρορος hoc sensu. cf. Etymol. h. v.—109. Prudentia prisco more delarata: ut Od. Ω. 451. ὁ γὰρ οἷος ὄρα πρόσσω καὶ ὀπίσσω. Mox ὅπως—γέννηται sc. τὰ πράγματα, (latet in οἷς. est enim: οἷς δὲ πράγμασι—ὅπως αὐτά.) peragatur negotium optimo modo inter ambo sc. transigentes. Sic puto vere. Durius alterum ut τὰ ἀμφοτέρα sint τὰ πρόσσω καὶ τὰ ὀπίσω.

V. 111—115. Accipitur conditio pugnæ.—114. τεύχεα ἐξεδύοντο. sunt scuta, quæ deponunt

forte et hastæ. nihil amplius.—

115. ὀλίγη δ' ἦν ἀμφὶς ἄρουρα aut ad arma humi posita spectat, ita tamen paullo otiosius hoc est adjectum, ita ut parum spatii inter eos relinqueretur; aut ad intervallum inter utramque aciem, τὸ μεταίχμιον. itaque ipsi Trojani et Achivi stabant πλησίον ἀλλήλων sibi ex adverso in acie.

V. 121 — 244. Interponitur episodium de Helena ad muros et portam progressa ut pugnam inter Paridem et Menelaum prospiceret; expeditur res a poeta per Iridem, non ab aliqua dea missam sed sponte nuntiantem, et simpliciter Famæ personam sustinentem: ut adeo otiose in carmen illa inferatur; quod alibi non fit; saltem, quoties fit, ex ipsa re necessitas suboritur, ut E. 353. Ψ. 198. Assumserat illa faciem Laodices, e Priamo natæ, Helicaoni, Antenoris filio, nuptæ. De ea v. Z. 251.

Quod si de episodii virtute quæras, nihil ad rerum summam ab hoc Helenæ progressu profectum videas. At affert narratio varietatem et jucunditatem, opportunitate noscendi cum ipsam Helenam, tum Menelaum, Ulyssem, Ajacem, Idomeneum. Nec vero existimare velim narratum hoc accepisse poetam a maioribus: sed poetæ ingenio pro-

babile hoc videri debuit, inter prospicientes de muro etiam Helenam fuisse; didito enim per urbem nuntio, congressos exercitus repente deposuisse arma, et advenientibus præconibus, qui causam rei exponerent, Helenam quoque novam rem audiisse et in murum procurrisse. Ipsius autem mulierculæ intererat nosse, agi jam de eo, utri marito ipsa cessura sit. Ceterum vides mores istius ætatis: nihil de sensu animi feminae, adspectantis pugnam inter duo maritos, memoratur; nihil de amore, miseratione, pudore; omnino ejus de qua pugnatur, nulla ratio habetur. Facit tamen hoc ipsum ad dignitatem et austeritatem antiquam epicam.

V. 125. ἰσθὸν, textum, telam. per appositionem, δίπλακα sc. χλαῖναν. Quæ δίπλαξ fuerit, cum ipsa vox non unum modo vestimenti genus declarare possit, dubitatum jam inter veteres, cum modo de veste dupliciter complicata, et corpori circumjecta, modo de veste interioribus villis, modo de veste duplici filo (διμίτῳ) accipiant; nec recentiores, in his Salmas. in Tertull. de Pallio p. 396. rem expediunt. Probabilior est prima ratio, fuisse textum amplius et latius, quo duplicato involvi corpus posset defluente in pedes.

126. πολέας ἐνέπασσεν ἀέθλους.

πάσσειν per ποικίλλειν, figuris variare, bene redditur. qua arte haud dixerim; filisne an lamellis aureis attextis? acu affixis? Notabilia autem occurrunt in Homericis pluribus locis artis textoriæ incrementa prisca hac ætate, quod tot tantarumque rerum species intexere narrantur mulieres. Luxurie ingenii confinxere hinc seriores stupenda magis quam miranda, ut Jasonis lænam opere rose textam, et signis variis ornata, δίπλακα πορφυρέην, Apollon. I. 721. sq.

V. 128. Monendum est semel de observando prisco sermone, sæpe obvio, quod *manuum* opera ubique interponitur: ὑπ' Ἀρης παλαµάων pro ὑπ' Ἀρεως, in bello. Sic sup. de Apolline A. 97. χεῖρας ἀφέξει. et sexcenties similia.

V. 130. Δεῦρ' ἴθι, Νύμφα φίλη. Apparet voc. Νύμφης honoris vocabulum fuisse, ut δέσποινα, saltem omnino pro γυνή. Θέσκελα ἔργα, πρᾶγμα θεῖον. θαυμάσιον, res miro eventu.—135. ἀσπίσι κεκλιμένοι, pro ἐπὶ ἐν ἀσπίσι. Sic nude solet vocem ponere. ut A. 371. στήλη κεκλιμένος. Φ. 549. φηγῷ, et sic alibi. Virgilianum est: *Stant longis annixi hastis.* Active σάκε' ὤμοισι κλίναντες alio tamen modo dicti sunt, in ipsa pugna A. 592. N. 488.

V. 139. Nuntio audito, pa-

triæ, parentum maritique prioris desiderio mota Helena procedit ad muros. Adspectu percussi pulcritudinem feminæ stupent ipsi senes. Locus nobilissimus.

V. 143. Duæ famulæ adstant matronæ ex more istius ætatis. Sic Penelope procedit Od. A. 335. et al.—144. Æthra, Pitthei filia, Thesei mater: quam Dioscuri, cum Helenam Aphidnæ servatam a Theseo liberarent, servam abduxerunt; unde illa cum Helena Trojam profecta esse tradita est. Ita saltem hæc a Tragicis et serioribus sunt narrata.—150. ἀγορηταὶ ista ætate ad prudentiam in consiliis potius spectat, quam ad eloquentiæ notationem seriorum ætatum.—151, 2. nobiles versus cum propter singularem eloquentiæ notationem tum propter cicadas, τέττιγας, quarum cantus apud multos scriptores a suavitate celebratur. Cicadas mares arboribus insidentes recte memorat; (κνανόπερος ἡ χέτα τέττιξ" Ὄζω ἐφεζόμενος est ap. Hesiod. Sc. H. 393.) nam has solas canoras esse constat. Constat quoque hoc cicadarum genus non alarum, sed membranarum in pectore attritu sonos edere. (λεγυρὴν καταχέεντ' αἰοιδὴν Πυκνὸν ὑπὸ πτερύγων Hesiod. Ἔργ. 582.) Qua de re videndi scriptores rerum naturalium: qui-

bus etiam observatum, jam Aristotelem vera de cicadarum cantu tradidisse H. An. V. 30. IV. 7. et 9. cf. Kœppen ad h. l. Etsi hæc a poetarum interpretatione aliena sunt; ad quam tantum spectant ea quæ vulgo credita sunt; non quæ subtiliore scientiæ doctrina tenentur. ὅπα λειριόεσσαν, tene-ram, hinc mollem, suavem. Proprie λείρια, τὰ ἀνδρῆ.

V. 156. Observatio est obvia, pulcritudinem Helenæ optime esse descriptam *per vim ad animos spectantium*, et multo magis senum in hoc rerum momento. Nostratibus Lessingii observatio nota est. Præiverat Quintil. VIII. 4. 21. 22.—160. λίποιτο. neque illa maneat apud nos, illa, quæ est πῆμα, perniciēs nobis et liberis nostris.

V. 161—170. Priamus attractam ad se Helenam de Agamemnone interrogat.

V. 163. ὄφρα ἴδῃ τὸν ἄνδρα, τοὺς συγγενεῖς, τοὺς οἰκείους.

V. 164, 5. Quod non Helenæ culpa accidisse dicere vult, nunc per deorum decreta excusat: ex iudicio hominum rudiorum, de quo multa disputata sunt. cf. Od. A. 32. sq.—166. Nondum ante hunc diem tam prope ad urbem accessisse Achivos necesse est, et prospectum esse debuisse e muro liberum, ut Priamus singu-

lorum ora discerneret. Ceterum ex h. l. duxit recensum suum ducum septem ad Thebas Euripides in Phœnissis, ut jam notatum ap. Eustathium et hinc a Valken. ad Phœn. 108.

V. 171. Helena se ipsam accusando culpam elevat. δεινός plus est plam αἰδοῖος et ad metum spectat, qui cum reverentia conjunctus est.—173. ἀδεῖν antique non modo probari, sed et præferri, eligi, scisci. Scilicet subint. μάλλον ἢ. Exhibetur autem hic et Z. 345. sqq. Helena flagitii sui pœnitentia dudum ducta. Multo magis Odys. Δ. 260.—175. παῖδα τε τηλυγέτην. s. dilectam s. unicam. *Hermionem*, v. Od. Δ. 12. sq. ubi etsi Homerus diserte non aliam ex ea prolem suspectam dixerit, filios tamen Menelai et Helenæ alii edunt alios. v. dicta ad Apollod. III. 11. 1.—180. εἰ ποτ' ἔην γε. nondum satis tutam rationem grammaticam interpretandi video. Si usum grammaticum docere possem, dicerem εἴποτε esse pro ὅποτε dictum. *quando ille erat socer meus*; tum cum.

V. 181 — 190. Agamemonis fortunam et numerosum exercitum ipse Priamus miratur. ὅτι πολλοί σοι, ὑπό σου, ἐδέδμητο, *tuo imperio parebant*: ac si diceret: quod adhuc ignorabam.—182. μοιρηγενὲς, ἀγαθῇ μοίρᾳ

(Eustath. εὐμοιρίᾳ) γεγενημένε. Schol. br. Etymol.—184. notabilis locus de re gesta, ex antiqua fama accepta.

V. 185. πλείστους Φρύγας. πλῆθος Φρυγῶν magnum Phrygum exercitum.—αἰολοπώλους, ad artem aurigandi spectat, in præliis.—189. Amazones ἀντιάγειναι, viris pares, scil. fortitudine, armis. Locus notabilis de antiqua fama, Amazones aliquando Asiam incursasse: cf. Z. 186. Inde Amazonum res multis narrationibus aliis epicis fuere insertæ: ut rebus Herculis, Thesei.

V. 191—8. De Ulysse querit Priamus. Totus locus est valde celebratus; inprimis 196. sqq. 201, 2.—196. κτίλος ὤς, est Homero ὁ κριὸς, ὁ προηγούμενος τῆς ποίμνης. ὁ ἀρνειός.—197. πηγέσι μάλλω, δασυμάλλω, denso vel lere instructo.—201. ἐν δῆμῳ Ἰθάκης simpl. in Ithaca. Promiscue variant inter se δῆμος et γῆ. πόλις.

V. 203 — 224. Antenor interponit laudes magnificas Ulysis et Menelai, quos aliquando hospitio exceperat, cum illi res repetitum Trojam venissent. cf. ad Virgil. Æn. I. Exc. VII.

V. 206. σεῦ ἔνεκ' ἀγγελίης. propter legationem de te, sive tui caussa susceptam. ἀγγελία σου duriter quidem, nec tamen

insolenter. pro sollenniore ἀγγελία περί σου.

V. 208. φνὴ posset per se esse habitus ac species corporis. Cum tamen h. l. junctum sit cum altero, μήδεα πικρὰ pro prudentia, πικρότης τοῦ νοῦ, melius redditur ingenium; in Schol. per φύσιν.

V. 209. Ἀλλ' ὅτε δὴ—cum ingressi erant concionem Trojanorum, ut de Helena reddenda agerent. ἐνεμίχθησαν ἀγρομένοι-σιν.—211. ἄμφω δ' ἐξομένω, nota figura, utroque sedente.—212. cum ea, quæ monitu utilia erant, dicere essent exorsi, ut ὑφαίνειν δόλους καὶ μῆτιν.—213. ἐπιτροχά-δην, seu, celeriter pronuntiando, seu, ut veteres, summa rerum capita percurrendo, breviter.—214. ἀλλὰ μάλα λιγέως. suaviter accipiunt veteres. Alias esset ὀξέως, clara ac sonora voce: ἐπεὶ οὐ πολὺ μὺθος retrahe ad ἀγόρευε παῦρα μὲν.—215. οὐδ' ἀφαρ-τοεπὴς, qui non aberrabat in ver- bis sensui animi accommodata adhibendis; h. e. qui animi sensa verbis suis ac propriis enuntiabat. Sic. Od. A. 510. Neoptolemus αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων. Contra Ajax ἀμαρτοεπὴς Il. N. 824.—γένει, ἡλικία, natu.

V. 216. de Ulysse locus nobilissimus; exordia ejus orationis submissa, lenia, hominis medita- bundi et in iis, quæ dicturus erat,

defixi; mox autem voce elata et verborum sententiarumque copia et crebritate omnes superabat.—217—220. si videres hominem stantem, sine actione et motu, oculis in terram defixis, tantam prudentiam in eo haud expectares; sed crederes esse hominem præ ira aut stupore animi verba haud reperientem. Respi- ciunt h. l. Quinctil. XII. 10. 64. Seneca Ep. 40. Plinius Epp. I. 20. ἄφρονα αὐτως. ita. omnino. adjectum δεικτικῶς, cum gestu.

V. 225—229. Corporis mole insignis Ajax. et 230—233. venerabilis adspectu. nam θεὸς ὦς, debet ad corporis speciem spec- tare. τῷ κάλλει, aiunt Schol. dubitanter tamen, an non de mori- bus animi accipiendum sit; quod alienum ab h. l. Etiam Paris erat θεοειδὴς vs. 16.

V. 234—244. Dioscuros nus- quam oculis assequens Hele- na ominatur aut fratres pudore de sororis flagitio confusos latere aut jam obiisse.—238. fratres uterinos.—242. δειδιότες, non tam, metuentes, verentes, quam, erubescences. Schol. στυγοῦν-τες.—243. 244. Sepulti erant Therapnis. cf. Pindar. P. XI. 95.

V. 245—263. Afferunt præ- cones apparatus sacri, et Idæus Priamum vocat ad fœdus feri-

endum. Proficiscitur is ad locum pugnae.

V. 245. *φέρων ὄρκια πιστὰ*, aut, τὰ *ιερεῖα*, ἄρνε δύω, quæ sequuntur, aut generali notione τὰ εἰς ὄρκον *χρήσιμα*, apparatus sacri, πιστὰ, quæ ad fidem faciendam in fœdere requiruntur. — 247. *κρητῆρα ἢ δὲ κύπελλα*. A. 470, 1. *κρητῆρ* et *δέπας*, ut et inf. 295.

V. 252. *ἴν' ὄρκια πιστὰ τάμηναι*. iterum dictum ut sup. B. 124. ὄρκια πιστὰ *ταμώντες*. fere ut Latini *fœdus ferire*. Sic mox iterum 256.—257. *νέονται*, pro futuro tempore.

V. 264—313. Memoratur mos et ritus sacri ad fœdus ferendum; h. e. ad pactionem de pugna, inter Paridem et Menelaum ineunda; quo facto Priamus in urbem redit.

V. 269. *ὄρκια πιστὰ θεῶν σύναγον*. etiam h. l. ut modo 245. seu victimas in medium utrinque adductas; seu apparatus sacri. — 270. *κρητῆρι δὲ οἶνον Μίσγον*. vinum Achivorum et vinum Trojanorum in eodem cratere fuit mixtum et confusum: non, ut in epulis mos erat, haustum e cratere vinum in poculo mixtum aqua affusa. — 273, 4. pili e fronte vicitimæ recisi inter principes utrinque divisi, ut omnes fierent sacri et fœderis participes. — 275. *μεγάλ' εὔχετο, μεγάλη φωνῇ*. v. A. 450.

V. 276—292. Fit itaque pactionis fœderis per preces ad deos et per diras factas: in quibus observatu dignum est, invocari numina antiquissima, et quidem rerum naturæ partes sensibus obvias, Jovem, Solem, Fluvios, Terram, Inferos perjurii ultores. Longe absunt hæc a sequiorum temporum subtilitate, ex religionum, rituum et opinionum pluribus auctoribus, temporibus, locis propagatarum colluvie confusa nata. Expressit antiqua Virgil. *Æn.* XII. 176. sq. *Esto nunc Sol testis sq.*

Ἰδὲθεν μεδέων qui *imperat ex Ida*, h. prospiciens ex Ida. Jupiter Idæus fœderis et testis et ultor.

V. 278, 9. *καὶ οἱ ὑπένερθε καμώντας τίνυσσον*. cum dualis sit, Plutonem et Proserpinam intelligere necesse est. Eos perjurii pœnas a mortuis exigere hinc apparet; de ipso pœnæ modo, nec de mortuis aliud hinc constat. — 282. *κῆματα πάντα*. Sparta allata: ut sup. 93. vidimus. — 285. *Τρῶας — ἀποδοῦναι* mutata structura pro *Τρῶες ἀποδότῳσαν*. sed retractum est ad ὄρκια πιστὰ, quibus juratum est id fore. — 286. *τιμὴν*, addit aliquid Agamemnon prioribus conditionibus a Menelao 101. sqq. et multo magis prioribus v. 92. ab Hectore memo-

ratis. Nec quicquam memoratur a poeta, ipsine Trojani conveni-
rint de hac præter redditam He-
lenam cum bonis abductis multa,
quam pro ærumnarum compen-
satione solvendam exegisse vide-
tur Agamemnon. At inf. v. 460.
pugna facta a Menelao hæc mul-
ta exigitur.—287. ἦ τε—πέλη-
ται, supplem, quæ sit memorabi-
lis etiam ad posteritatem.

V. 292. Observandum, quod
nunc victimas utriusque partis
cædit alter ex jurantibus; nisi
quod statuendum est, etiam ab al-
tera parte Priamum hæc eadem
verba repetiisse et suas victimas
jugulasse; porro notandum, non
crematas extemplo esse victimas,
sed ab utraque parte reportatas;
saltem a Priamo v. 310. In jure-
jurando ab Agamemnone facto
victima in mare projicitur T. 266.
—295. Nunc libatur vinum su-
pra 269. 270. allatum ab utraque
parte et in uno cratere mixtum.
Mox subjicitur memorabile ex-
emplum symbolici facti ejusque
interpretationis γ. 300. 301. Mix-
tione illa vini et effusione adum-
bratur perjurii pœna, cerebri al-
liso capite effusi et uxoris stupro
subactæ (quasi mixtæ cum viro).
ἐκχεον pro ἔσπενδον.

V. 297. ὦδε δέ τις pro ἕκασ-
τος, precati sunt saltem principes
inter libandum.—299. ὑπὲρ ὅρ-

κια πημῆναιαν. Homericum est
ὑπὲρ ὅρκια, præter jusjurandum;
jurejurando violatō. πημαίνειν,
quod δηλεῖσθαι Δ. 236. injuriam
facere. Aliter sup. 107. δηλεῖσ-
θαι τὰ ὅρκια. et Δ. 66. 67. δηλεῖσ-
θαι τοὺς Ἀχαιοὺς ὑπὲρ ὅρκια,
βλάπτειν.

V. 302. οὐδ' ἄρα πω. h. e. enim-
vero res eventum non habuit; οὐκ
ἐπεκράταινε proprie ἂ ἔφαν, diras
vss. 299 — 301. omninoque id
quod jurejurando pacti erant: nec
pacti conditiones locum habuere.
Nam ex vs. 281. 284. non nisi
cæso aliterutro præstanda erant
promissa. Atqui Paris non fuit
cæsus. Notabile tamen, quod
poeta id, quod maxime contro-
versum erat, non disertius expo-
suit.

V. 303—313. Prudenter poeta
Priamum ab adspectu pugnae ab-
ducit.—305. ἡνεμόεσσα quia αἰπει-
νῇ, alto loco sita fuit. Similiter
Enispe ἡνεμόεσσα B. 606. ὑψηλὴ
καὶ ὑπὸ ἀνέμων καταπνεομένη.

V. 310. εἰς δῖφρον ἄρνας θέτοι.
de victimis his asportatis nil ad-
jicit poeta; nec eas epulis ser-
vare in jurejurando ac diris mos
fuit, sed aut terra defodere aut
in mare projicere. cf. ad 292.

V. 314 — 339. Assignantur
certantibus loca; constituitur
sorte, uter prior telum emissurus
sit. Paris arma induit, nec non

Menelaus. Alio modo sortitio fit H. 171. sqq. quis e pluribus, qui se certamini offerunt, pugnaturnus sit.

V. 321. ὁπότερος τὰδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε. antiqua simplicissima oratio. τάτε ἔργα, πράγματα. injuria facta: pugnae caussa. Reddit Eustathius τὰ κακά. Et τιθέναι μετ' ἀμφοτέροις pugnae causam præbere. Inf. 416. μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά.

V. 330—339. Modus et ordo armandi se, ex h. l. tenendus est. τὰ ἐπισφύρια vs. 331. sunt fibulae, quibus ocreae supra malleolos constringuntur.

V. 334. ἀμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος. proprie balteum, e quo ensis pendet. Fit tamen hoc perpetuo usu, ut ensis pro balteo memoretur; sic et τὸ σάκος, cum et hoc aptaretur corpori per balteum alium. Ita transversim in pectore duo sibi baltei occurrebant, a dextra ensis pendeat, sinistra manus clipeum tenebat ex balteo aptum.

V. 340—360. Fit certamen; frustra utrinque hastis se petunt.

V. 340. ἐκάτερθεν ὀμίλον, pro καθ' ὀμίλου, ἐν ὀμίλῳ ἐκάτερθεν, s. καθ' ἐκατέρου ὀμίλου. in suo uterque agmine.

V. 346. Fit nunc pugna singularis, cujus mos et ordo ex h. l.

tenendus est.—προίει ἔγχος, hasta etsi longa, qua alias feritur hostis cominus, emittitur tamen h. l.

V. 349. ὁ δὲ δεύτερος ὤρνυτο. ad oculorum sensum præclare omnia, etiam ὤρνυτο. *altior exurgens*, vel, *insurgens* est apud Virgilium.—354. ὃ κε φιλότητα παράσχη. φιλότης nunc benevolentia hospitalis, ξενία.—355. Facit ad ἐνάργειαν et hoc, quod ἀμπεπαλὼν, ἀναπάλλων, retroagens, manu elata, vibrans, torquens, ut apud Virgilium et alios est, hastam emittit Menelaus.—357. Hasta Menelai adacta est per clipeum, thoracem, et subjectam thoraci tunicam, qua trajecta perventura erat hasta ad ile Paridis: at is inclinato in transversum latere vim hastæ elusit; declarat hoc robur Menelai in emittenda hasta; simulque artem, quod ille petiit extremam clipei oram, quæ tenuior erat, ita ut hasta facilius trajiceretur. At Paris et medium clipeum petiisse videtur et viribus minus valuisse vs. 347, 8.

V. 361—382. Hastis incassum emissis procedit nunc pugna ad ensem. Menelaus eo arrepto Paridem cædit, et ense fracto Paridem apprehenso galeæ loro ad se trahere conatur, ut eum occidat. At eo rupto Paris incolumis evasit. Qui φάλος sit v. mox 371.

V. 365. οὐτις σεῖο θεῶν ὀλοώ-
 τιρος ἄλλων. Est h. l. ὀλοός, ὀλέ-
 θριος, pro *malignus, malevolus*.
 Pro rudium hominum sensu in-
 cusat Jovem tanquam auctorem
 infausti eventus, qui spes suas
 frustratus sit: tanquam χαιρέκα-
 κον. Sic iterum Od. Υ. 201. et
 de Apolline Il. X. 15.—368. τὸ
 ἔγχος ἥϊχθῃ μοι ἐτώσιον ἐκ παλά-
 μης. v. 355.—371. πολύκεστος
 ἱμάς, ὅχενς τρυφαλείης. Iorum,
 quo subter mentum galea erat
 religata. πολύκεστος, ποληκέντη-
 τος, adeoque ποικίλος, acu varie
 ornatus.—375. Galeam, loro,
 quo sub mento religata erat, so-
 luto, inanem, sine capite, manu
 retinuit, qua eam apprehensam
 ad se traxerat.—382. θάλαμος
 κήεις, ἀπὸ τοῦ κῆαι, καίειν. idem
 qui εὐώδης.

V. 383 — 420. Ad Paridem
 domum suam reducem Venus
 adducit Helenam in muro stan-
 tem, diu renuentem, indigna-
 tione, quod maritus victus pugna
 discesserat. De hoc episodio ju-
 dicia apponere hujus loci non est.
 Addere illud carmini varietatem
 et suavitatem per se, nemo ne-
 get; sed artio rem nexum cum
 carminis summa, aut aliquam vim
 ad partem ejus qualemcumque
 habere haud videtur.

V. 384. Τρωαὶ δ' ἄλεις ἦσαν,
 magno numero circumstabant

eam.—385. νεκταρέου ἑανοῦ, pe-
 plo suaviter odorato, ut ἀμβρο-
 σίου.—386. γρηῖ δέ μιν—vetula
 nec nutrix, nec serva memoratur
 esse, sed ἐργάτις, ἐριουργός, lani-
 fica mercenaria: quod ad vitam
 istorum hominum notandum; uti
 alterum 393, 4. choreas a viris
 celebrari solitas.

V. 395. Commovetur animo
 Helena et audito Paridis domum
 reducis adventu et iis, quæ de
 Paridis pulcritudine, memorave-
 rat anus; ex iis, quæ sequuntur,
 396. necesse est, aniculæ facie
 deposita Venerem divino habitu
 adstitisse; nam Helena agros-
 cit cervicem, pectus, oculos, deæ, quæ
 corporis partes in Venere inpri-
 mis pulcritudine eximiæ numen
 proderent cf. Hymn. in Ven.
 182.

V. 400—5. Suspiciatur Hele-
 na, ne reddatur ipsa Menelao,
 Venerem id agere, ut abducta in
 interiora Asiæ lateat (tradita ali-
 cui a Venere, cujus studio dea
 teneatur, ut olim Paridis; quæ ta-
 men vs. 402. interposita senten-
 tiam turbant) idque Venerem
 machinari summo in Paridem stu-
 dio, quod ei amaris dictis expro-
 brat: quin enim Paridi tantopere
 amato ipsa in contubernio et con-
 jugio esse malit!

V. 406 — 9. quandoquidem
 adeo Paridis amore insanis, quin

tu (reddita me Menelao) ipsa ei conjux vel pellex sis.—*θεῶν τ' ἀπόειπε κεύθους.* aut simpl. ne frequenta cœtus deorum: ut versus sequens eandem sententiam repetat; etsi sic inest aliquid insolentius, desere tu vias deorum vel ad deos; pro, sede et habitatione deorum; aut *κέλευθαι θεῶν* sunt, vita, conditio, locus deæ, ut *ὁδός, κέλευθος*, etiam ap. Pindarum.

V. 410. 411. *κεῖσε δ' (πρὸς ἐκεῖνον) ἐγὼ οὐκ εἶμι (εἴσομαι) πορσανέουσα λέχος αὐτοῦ, ὡς πορσαίνειν.* non vult in ejus amplexus ire, modo loquendi antiquo, aliquoties apud Apollonium Rhodium obvio, et in Odyss. Γ. 403. H. 347. Tum Trojanæ mulieres v. 411. eam essent irrisuræ, quod virum imbellem in amplexus admiserit; et 412. esse se præterea animo afflicto nimis, quam ut dicta deæ in animum admittere possit.

V. 413—417. Venus Helenam minis exterritam ad obsequium adigit.—416. *μέσσω δ' ἀμφοτέρων*—ne odia utrorumque, et Trojanorum et Achivorum in te concitem; nam adhuc benevolentiam et amorem utrinque ei paratam, ut sup. 155. sq. vidimus. Jungenda *μή σε μεθείω*—καὶ μὴ μητίσθαι (loco subjunctivi futuri indicativi). Ergo Veneri

omnia ista in Helenam studia tribuuntur, ita ut tutela deæ adempta ei verendum sit, ne utraque pars mala per eam illata ulciscatur, ipsa interitu suo pœnas det.

V. 418—448. Etsi invita, dum se confert Helena; exasperata in maritum, eum objurgat: 437. Paris eam placat et ad amoris amplexus invitat. Obvia sunt, quæ in his displicere possunt.—419. *κατασχομένη ἐανῶ* velans se peplo. *καλυψαμένη.*—422. *ἀμφίπολοι* sunt duæ ancillæ comites sup. 143.

V. 427. *ἦλυθες ἐκ πολέμου.* rediis e pugna.—428. nunc aperte sensus Helenæ exponuntur indignantis quod Paris se vinci passus erat.—432. *ἀλλ' ἴθι νῦν*—ironice.—433. at suadeo tibi, noli iterum cum Menelao pugnare.—438. *μή με ἐνίπτε (κατὰ) θυμὸν ὀνειδέσει.* ne me *laceisse* probbris. exacerba. ut alibi *ἐνίπτειν*, objurgare. *ὀνειδίζειν.*—440. *ἐκεῖνον δ' αὖτις ἐγὼ νικήσαιοι ἄν.* παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. fere ut A. 174. *παρ' ἐμοί γε καὶ ἄλλοι* etc.—441. *φιλότῃ τραπείομεν εὐνηθέντε.* pro *τραπῶμεν, τερφῶμεν, εὐνηθέντε ἐν φιλότῃ*, oblectemus nos cubantes in amplexu. nam et alibi *εὐνηθῆναι ἐν φιλότῃ*: Ξ. 331. 360. Alii *τραπείομεν α τρέπεσθαι* duxere, convertamus nos ad amplexus. *τραπῶμεν, εἰς φιλότῃ.*—

442. ἔρως φρένας ἀμφεκάλυψε, περιέλαβε, κατέσχε. occupavit. ut E. 294. ὡς δ' ἴδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψε. Alias de dolore et ἄχεος νεφέλη P. 591. —445. ἐν Κρανάῃ, insula ante Laconicam. de cujus situ et nomine ambigitur.

V. 449. Revocat nos nunc ab alienis a re poeta ad superiora 382. Paride morti erepto, in pugna tamen superato, Menelaus victoria sibi parta postulat, ut

pactionis conditiones effectum habeant. Θηρὶ ἐοικώς, feræ, cui præda est erepta.

V. 457. νίκη φαίνεται, pro φανερά ἐστι. pro vulgari φανερόν ἐστι, τὴν νίκην εἶναι Μεγέλαον. Aliud exemplum laudat Eustath. αἰκία ἔργα φαίνεται Od. Δ. 694, 5. Est is usus sollennis in Homero τοῦ φαίνειν, φανερόν ποιῆσθαι.—459. τιμὴν, τὸ πρόστιμον, τὴν ποινὴν, qua de re v. sup. ad 286. Versum 460. vidimus jam supra 287.

VERSIO LATINA.

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VERSIO LATINA.

P. 2. (Z. 146—149.)

Qualis foliorum generatio, talis et hominum.
Folia alia quidem ventus humi fundit, alia vero sylva
Germinans producit; verisque succrescunt tempore:
Sic hominum generatio, hæc quidem nascitur, illa vero
desinit.

P. 2. (Π. 7—10.)

Curnam lacrymaris, Patrocle, tanquam puella
Parvula? quæ cum matre currens, eam *se-brachiis-susci-*
pere flagitat,
Vestem apprehendens, et properantem detinet;
Lacrymabunda autem ipsam suspicit, ut *ulnis-se-attollat*.

P. 2. (I. 323—327.)

Sicut autem avis implumibus pullis affert
Escam, postquam ceperit; male autem ei est ipsi:
Sic et ego multas quidem insomnes noctes duxi,
Dies autem cruentos exegi pugnans,
Cum viris prælians, uxorum gratia (*Atridarum*) ipsorum.

P. 4. (O. 360—364.)

Hæc *via* illi effundebant se turmatim; ante vero *ibat*
Apollo,

Ægidem habens pretiosam; diruebat autem murum Achi-
vorum

Facile admodum, ut cum quis arenam puer prope
mare;

Qui postquam fecerit ludicra-puerilia animo infantis,
Deinceps iterum destruit pedibus et manibus lusitans.

P. 4. (Π. 257—265.)

Illi vero cum Patroclo magnanimo armati
Ordine-ibant, donec in Trojanos magnis cum-animis ir-
ruerunt.

Protinus autem vespis similes effundebantur
In-via habitantibus, quas pueri irritant de-more,
Assidue vexantes, in via domicilia habentes,
Insipientes; commune autem malum multis faciunt;
Has porro si aliquis præteriens homo viator
Moverit insciens, ipsæ continuo animosum cor habentes,
Ultro quæque provolat, et defendit suos fetus.

P. 4. (Δ. 127—131.)

Neque tui, Menelaë, dii beati obliti sunt
Immortales, prima autem Jovis filia prædatrix,
Quæ ante te stans, sagittam mortiferam depulit.
Hæc vero tantum inhibuit a corpore, ut cum mater
A filio arcet muscam, quando dulci sopitus est somno.

P. 6. (P. 1—6.)

Neque latuit Atrei filium, bellicosum Menelaum,
Patroclus a Trojanis occisus in prælio;
Processit autem per primos-pugnatores armatus corusco
ære,
Ipsumque circumiens protegebat, tanquam aliqua circum
vitulum mater,

Tum primum enixa, querula, non ante experta partum.
Ita circa Patroclum ibat flavus Menelaus.

P. 6. (Σ. 315—322.)

Tota-nocte Patroclum edebant-gemitus lugentes.
Illis autem Pelei filius densum-suspiriis exorsus est luc-
tum,
Manibus homicidis impositis pectori sodalis,
Crebros admodum edens-gemitus. Sicut leo bene-barba-
tus,
Cui nempe catulos venaticus surripuerit vir
Sylva ex densa ; ille vero tristatur sero cum advenerit ;
Multas autem continuo convalles obit, viri vestigia inda-
gans,
Sicubi inveniat ; perquam enim acris ira corripit.

P. 6. (N. 489—495.)

Æneas autem ex-altera-parte hortabatur suos socios,
Deïphobumque, Parinque intuens, et Agenorem nobi-
lem,
Qui secum duces Trojanorum erant ; ac deinde
Copiæ sequebantur, ut post arietem sequuntur pecudes
Potum-ductæ a pastu ; lætatur autem mente pastor :
Sic Æneæ animus in pectore lætatus est,
Ut vidit copiarum agmen sequens se-ipsum.

P. 8. (B. 142—148.)

Sic dixit. His autem animum in pectoribus commovit,
Omnibus inter multitudinem, quicunque non consilium au-
diverant.
Mota est vero concio, ut fluctus ingentes maris
Pelagi Icarii, quos quidem Eurusque Notusque
Commovit, cum irruerit patris Jovis ex nubibus.

Sicutque quum moverit Zephyrus ingentem segetum campum, veniens,
 Rapidus superne ingruens, et *seges* inclinat se *cum* spicis.

P. 8. (B. 455—458.)

Velut ignis edax comburit immensam sylvam,
 Montis in verticibus; proculque apparet splendor:
 Sic, his gradientibus, ab ære admirando
 Fulgor undique collucens per aërem cælum ascendit.

P. 8. (B. 459—466.)

Horum porro, sicut avium volatilium gentes multæ,
 Anserum vel gruum, vel cygnorum longa-colla-habentium,
 Asio in prato, Caÿstri circa fluenta,
 Huc et illuc volitant, exultantes alis,
 Cum clangore, aliorum ante alios considentium, resonatque pratum:
 Sic horum gentes multæ a navibus et tentoriis
 In planitiem profundebantur Scamandriam; ac terra terribiliter
 Resonabat sub pedibus ipsorumque et equorum.

P. 10. (B. 467—471.)

Steterunt autem in prato Scamandrio florido
 Infiniti, quot folia et flores nascuntur tempore-verno.
 Veluti muscarum frequentium gentes multæ,
 Quæ per caulam pastorem errant,
 Tempore verno, quando lac vasa rigat.

P. 10. (B. 474—477.)

Hos autem, ut greges magnos caprarum caprarii
 Facile distinguunt, postquam in pascuis commixti sunt:

Sic hos ductores *sui* in ordines redigebant huc et illuc,
Ut ad prælium irent.

P. 10. (Γ. 23—29.)

Sicut leo gavisus est, qui magnum in corpus inciderit,
Nactus aut cervum cornutum, aut agrestem capram,
Esuriens; avide enim devorat, etiamsi ipsum
Insequantur velocisque canes, florentesque juvenes;
Sic gavisus est Menelaus Alexandrum divina-forma præ-
ditum
Oculis conspicatus; cogitabat enim ulturum se virum sce-
leratum.

P. 12. (Z. 503—514.)

Neque vero Paris moram-trahebat in altis ædibus;
Sed is, postquam induit inclyta arma varia ære,
Properabat deinde per urbem, pedibus velocibus fretus.
Ut vero cum stabulans equus, hordeo-pastus ad præsepe,
Vinculo rupto currit per campum terram-pedibus-pul-
sans,
Consuetus lavari *in* pulcre-fluente fluvio,
Superbiens; alte vero caput fert, circumque jubæ
Humeros motantur; ipse autem pulcritudine *corporis* fre-
tus,—
Facile ipsum genua ferunt ad loca-consueta et pascua equa-
rum:
Sic filius Priami Paris a Pergami arce
Armis collucens, tanquam sol, incedebat
Exultans; veloces autem *eum* pedes ferebant.

P. 12. (N. 136—142.)

Trojani autem prius-in-eos-impetum-fecerunt conferti; præ-
ibatque Hector

Contra alacer-ruens ; lapis-cursu-perniciosus sicuti a petra,
Quem de vertice-montis fluvius torrens impulerit,
Abruptis immenso imbre asperæ retinaculis petrae,
Alteque subsiliens volat, resonatque sub ipso
Sylva ; hic autem cursu-perpetuo currit magna vi, donec
pervenerit
In planitiem ; tum vero nequaquam volvitur, cursu licet
incitatus.

P. 14. (П. 297—300.)

Ut vero, cum a summo vertice montis magni
Dimoverit densam nubem fulgurator Jupiter,
Continuoque apparent omnes speculæ et cacumina promi-
nentia,
Et saltus, cœlitusque adaperitur immensa æthra.

P. 14. (Σ. 477—612.)

Fecit autem primum Scutum magnumque solidumque,
Undiquaque artificio-vario exornans, orbemque extimum
circumdedit fulgidum,
Triplicem, candentem, et ab *eo nexuit* argenteum lorum. 480
Quinque autem ipsius erant scuti plicæ; et in eo
Fecit artificiosa multa peritis præcordiis.

In *eo* quidem terram finxit et cælum, finxit et mare,
Solemque indefessum, lunamque plenam.
Finxit et sidera omnia, quibus cælum redimitum-ornatur,
Pleiadesque, Hyadesque, roburque Orionis,
Ursamque, quam et Plaustrum vulgo vocant,
Quæ ibidem vertitur, et Orionem observat ;
Sola autem exsors est lavacrorum Oceani.
Fecit in *eo* et duas urbes articulate-loquentium hominum 190
Pulcras: in una quidem nuptiæque erant, conviviaque-
solemnia ;
Sponsas autem ex thalamis, tædis sublucentibus,

Ducebant per urbem, crebroque hymenæus excitabatur;
Adolescentes autem saltatores in orbem-agebant se, in-
terque eos

Tibiæ citharæque sonum edebant; mulieres vero
Stantes admirabantur in vestibulis unaquæque.

Homines autem in foro erant frequentes; ibi nempe con-
tentio

Orta erat: duo enim viri contendebant gratia mulctæ,
Propter virum interfectum; alter quidem affirmabat, om-
nia reddidisse,

Populo declarans; alter vero negabat, quicquam acce-
pisse. 500

Ambo itaque cupiebant testibus-datis litem ad exitum per-
ducere.

Cives autem utrisque acclamabant, hinc-inde fautores;

Præcones vero populum sedabant; at seniores

Sedebant super politos lapides, sacro in circulo.

Sceptra vero præconum in manibus habebant vocibus-æë-
rem-replentium.

Et cum his deinde exsurgebant, et alternatim caussam
dicebant.

Jacebant autem in medio duo auri talenta,

Ei danda qui inter hos caussam rectissime egisset.

Alteram vero urbem duo exercitus obsidebant copiârum,

Armis fulgentes; bifariam autem ipsis placebat consilium,

Aut evertere, aut in-duas-partes omnia dividere, 511

Opes *scilicet*, quantas oppidum amœnum intus continet.

Illi vero, *oppidani* nondum parebant, ad insidias autem
clam-se-armabant,

Murum quidem conjugesque dilectæ et parvi liberi

Custodiebant supra-stantes, interque *eos* viri, quos tene-
bat senectus.

Ipsi vero profecti sunt; præibat autem iis Mars et Pal-
las-Minerva,

Ambo aurei, aureasque vestes induti erant,

Pulcri et magni, cum armis, sicut dii scilicet,
Utrique perinsignes; populi autem humiliores erant.
Ii autem cum jam *eo* pervenerant, ubi illis videbatur in-
sidiari,

Apud fluvium, ubi et aquatio erat omni pecori,
Ibi hi consederunt, tecti corusco ære ;
His vero deinde seorsum duo speculatores sedebant a
copiis,

Observantes, siquando oves viderent et camuros boves.
 Illi vero *qui obsidebant*, statim progrediebantur, duoque
 una sequebantur pastores,
 Oblectantes-se fistulis; insidias enim neutiquam præsen-
 serant.

Li quidem *in insidiis sedentes* his prospectis incurrerunt,
et continuo

Prædantes adducebant boum armenta et greges pulcros
Candidarum ovium, interficiebant autem insuper pastores.
Illi vero *obsidentes* ut audierunt magnum tumultum apud
 boves, 530

Pro concione sedentes, confestim equos
Conscendentes pedes-in-altum-attollentes insecuti sunt;
moxque pervenerunt.

Consistentes vero pugnabant pugnam fluvii propter ripas,
Feriebantque invicem se æratis hastis.
Inter eos autem Discordia, et Tumultus versabantur, et
exitiale Fatum,

Alium vivum tenens recens-vulneratum, alium illæsum;
Alium interfectum per prælium trahebat pedibus.
Vestem autem habebat circum humeros admodum-cruenta-
tam sanguine humano;

Versabantur vero, tanquam vivi homines, atque pugnabant,
Cadaveraque suorum-invicem trahebant interemta. 540

Posuit in eo et novale molle, pingue arvum,
Latum, tertiatum: multi autem aratores in ipso
Juga convertentes agebant huc et illuc.

Ii autem quoties reversi pervenirent ad finem arvi,
 Iis tunc in manus poculum prædulcis vini
 Dabat vir obiens; illi autem convertebant se ad suos quis-
 que sulcos,

Cupidi novalis profundi ad terminum perveniendi.

Ipsum autem *novale* nigricabat a-tergo, versoque-aratris si-
 mile-erat,

Aureum licet esset; hoc sane ingens miraculum effectum
 erat.

Posuit in *eo* et separatum agrum profundæ segetis; in quo
 operarii 550

Metebant, acutas falces in manibus tenentes;

Manipuli autem alii recta serie densi cadebant in-terram,

Alios vero manipulorum-ligatores vinculis constringebant.

Tres autem manipulorum-ligatores sequentes instabant; at
 pone

Pueri manipulos-colligentes in ulnis ferentes,

Usque porrigebant. Rex vero inter hos silentio

Sceptrum tenens stabat apud sulcum lætus corde.

Præcones autem seorsum sub quercu convivium appara-
 bant;

Bovem nempe mactatum magnum hinc-inde curabant; mu-
 lieresque

Cœnam operariis, albas farinas multas immiscebant. 560

Fecit in *eo* et uvis admodum gravatam vineam,

Pulcram, auream; nigrique per *eam* racemi erant;

Stabatque innixa-palis-ex-ordine argenteis;

Circum autem *fecit* cyaneam fossam, circum et septum
 duxit

Stanni; una autem sola semita erat ad eam,

Qua ibant bajuli, quando vindemiarent vineam.

Virgunculæ autem et adolescentuli, teneris animis,

Textilibus in qualis portabant prædulcem fructum.

His vero in mediis puer cithara arguta

Suaviter personabat; chordaque eleganter succinebat 570

Tenella voce : hi autem ferientes-*terram* simul
Cum cantuque sibiloque, pedibus tripudiantes sequebantur.

In *eo* et armentum fecit boum capita-alte-ferentium ;
Boves autem ex auro effictæ erant, stannoque,
Cumque mugitu e stabulo ruebant ad-pascua
Præter fluvium resonantem, admodum rapidum, cannis-
abundantem.

Aurei autem pastores una ibant cum bobus
Quatuor, novemque illos canes pedibus celeres seque-
bantur.

Terribiles vero leones duo inter primas boves
Taurum graves-gemitus-edentem tenebant ; isque, alte mu-
giens 580

Trahebatur, eumque canes recepturi-sequebantur et ju-
venes.

Illi quidem discerpta bovis magni pelle,
Viscera et nigrum sanguinem hauriebant ; pastores vero
Frustra insequabantur, veloces canes hortatibus inci-
tantes.

Illi enim mordere quidem recusant leones,
Stantes autem admodum prope latrabant, et evitabant.

Fecit in *eo* et pascuum inclytus Vulcanus,
Amæno in saltu, magnum ovium candidarum,
Stabulaque, tuguriaque, tectaue ovilia.

In *eo* et chorum vario-eflinxit-artificio inclytus Vulca-
nus, 599

Ei similem, qualem olim in Cnosso lata
Dædalus concinnavit comas-pulcræ Ariadnæ.
Ibi quidem adolescentes et virgines formosæ
Tripudiabant, alter alterius ad carpum manus tenentes ;
Horum autem illæ quidem tenues linteas-vestes habebant ;
illi vero tunicas

Induti erant bene-textas, leniter nitentes oleo.
Et hæ quidem pulcras coronas gerebant, illi vero gladios
Habebant aureos pendentes ab argenteis balteis.

Hi vero quandoque quidem *in orbem* discurrebant doctis
pedibus

Leviter admodum, veluti cum aliquis rotam aptatam ma-
nibus

Sedens figulus tentaverit, si currat;

Quandoque autem rursus discurrebant per ordines invicem.

Multa vero pulcram choream circumstabat turba

Oblectantes-se. Duo autem saltantes-in-caput inter ipsos

Cantum exordientes agebant-se per medios. 605

Posuit in *eo* et fluvii magnum robur Oceani,

Orbem propter extremum scuti affabre facti.

I L I A D I S

LIBER TERTIUS.

I L I A D I S

LIBER III.

AT postquam instructi fuerunt una cum ducibus quique ;
Trojani quidem *cum* clangoreque, clamoreque incedebant,
aves veluti :

Sicut clangor gruum procedit in aëre longe,
Quæ postquam scilicet hyemem effugerunt et immensum
imbrem,

Cum clangore eadem volant supra Oceanifluenta, 5

Hominibus Pygmæis eadem et mortem ferentes :

Aëriæ quippe eæ noxium confictum inferunt.

At proficiscebantur *cum* silentio robur spirantes Achivi,

In animo gestientes opem ferre sibi invicem.

Quemadmodum *cum* montis verticibus Notus offudit nebulam, 10

Pastoribus nequaquam gratam, furi autem etiam nocte magis opportunitam,

Et eousque quis *tum* prospicit, quousque lapidem jactit :

Sic horum sub pedibus pulvis excitabatur turbidus

Euntium ; valde enim celeriter pertransibant campum.

Hi vero quum jam prope erant se invicem invasuri, 15

Trojanis quidem in-prima-acie-erat Alexander divina-forma-præditus

Pardi pellem humeri gestans et incurvos arcus,

Et ense : is porro hastilia duo præfixa ære

Vibrans, Græcorum provocabat quosque fortissimos,

Ut contra se dimicarent in sæva pugna. 20

Hunc igitur postquam animadvertit bellicosus Menelaus
Incedentem ante agmen, magnis passibus gradientem :
Sicut leo gavisus est, qui magnum in corpus inciderit,
Nactus aut cervum cornutum, aut agrestem capram,
Esuriens; avide enim devorat, etiamsi ipsum 25
Insequantur velocesque canes, florentesque juvenes ;
Sic gavisus est Menelaus Alexandrum divina-forma prædi-
tum

Oculis conspicatus; cogitabat enim ulturum se virum scele-
ratum ;

Statim itaque de curru cum armis desiliit humi.

Illum autem postquam animadvertit Alexander divina-
forma-præditus 30

In prima-acie apparentem, percussus est suo corde ;
Retroque sociorum in agmen recessit, mortem evitans.
Ut scilicet cum quis draconem conspicatus resiliens fugit
Montis in saltibus, subtusque tremor occupavit artus,
Retroque recessit, pallorque ejus cepit genas: 35
Sic retro in agmen se recepit Trojanorum superborum
Metuens Atrei filium Alexander divina-forma-præditus.
Hunc autem Hector objurgavit conspicatus, probrosis
verbis:

“ Infelix Pari, forma præstantissime, mulierose, deceptor,
Utinam non natus fuisses, aut nuptiarum-expers periisses. 40
Sane illud mallet, et quidem multo utilius esset,
Quam te sic dedecus esse et turpi spectaculo omnibus.
Certe cachinnantur comantes Achivi,
Suspicati egregium propugnatorem esse, quoniam venusta
Species tibi inest: sed non est vis animo, neque ullum
robur. 45

Num talis cum sis, in pontum-transeuntibus navibus
Mare emensus, sociis caris coactis,
Invisens externos, mulierem formosam abduxisti
Ex Apia terra, sponsam viri bellicosi Menelai,

Patrique tuo magnum detrimentum, civitatique, totique
populo, 50

Inimicis quidem gaudium, dedecus autem tibi ipsi?

Nonne vero sustinueris bellicosum Menelaum?

Nosses utique qualis viri teneas florentem uxorem.

Non tibi profuerit cithara, et dona Veneris,

Et coma et species; cum in pulverem provolutus fueris! 55

Sed valde Trojani *sunt* ignavi: *alias* certe jam

Lapideam indutus esses tunicam, *tot* malorum gratia, quæ
patrasti."

Hunc autem vicissim alloquutus est Alexander divina-
forma-præditus;

"Hector, quoniam me jure increpasti, non injuria---*feram*;

Semper tibi cor, securis veluti, est indomitum, 60

Quæ penetrat lignum, a viro *acta*, qui arte

Lignum navale excindat, augetque viri impetum:

Sic tibi in præcordiis intrepidus animus est.

Ne mihi dona amabilia exprobra aureæ Veneris:

Neutiquam aspernanda sunt deorum præclara dona, 65

Quæcunque ipsi dederint, suo arbitrio autem non quivis
ceperit.

Nunc vero, si me vis bellare et pugnare,

Cæteros quidem sedere-facias Trojanos et omnes Achivos,

Me autem in medio et bellicosum Menelaum

Committite, de Helena et opibus omnibus ut pugnemus. 70

Uter autem vicerit, superiorque fuerit,

Opes acceptas penitus omnes, mulieremque, domum abducatur;

Vos autem cæteri, amicitia et fœdere firmo percusso,

Habitetis Trojam glebosam; illi vero redeant

Ad Argos equis *pascendis* aptum, et Achaïam pulcras-mu-
lieres-habentem." 75

Sic dixit; Hector vero gavisus est valde, sermone au-
dito,

Et in medium progressus, Trojanorum cohibuit phalanges,

Media hasta prehensa; illi autem resederunt omnes.

In hunc autem sagittas dirigebant comantes Achivi,
Missilibusque, collineantes, lapidibusque petebant. 80
Sed alte clamavit Rex virorum Agamemnon :

“ Continete vos, Argivi, ne jaculemini, filii Achivorum :
Pollicetur enim se aliquid dicturum expedite-pugnam-ciens
Hector.”

Sic dixit. Illi vero abstinuerunt a pugna, silentesque
facti sunt 85

Confestim ; et Hector inter utrosque locutus est :

“ Audite *ex* me, Trojani, et bene-ocreati Achivi,
Sermonem Alexandri, cujus causa bellum ortum est.
Cæteros quidem jubet Trojanos et omnes Achivos
Arma pulcra deponere super terram almam ;
Se vero in medio et bellicosum Menelaum, 90
Solos de Helena et opibus omnibus pugnare ;
Uter autem vicerit, superiorque fuerit,
Opes acceptas penitus omnes, mulieremque domum ab-
ducat ;

Cæteri autem amicitiam et fœdera firma feriamus.”

Sic dixit ; illi autem omnes taciti facti sunt silentio. 95
Inter illos vero itidem locutus est bello strenuus Menelaus :

“ Audite nunc et me ; maxime enim dolor *injuriæ* incessit
Animum meum ; censeo autem diremtum-iri jam
Argivos et Trojanos ; quoniam mala multa passi estis
Propter meam *bellandi* caussam, et Alexandri propter au-
sum, quo *laccessivit* ; 100

Nostrum vero utri mors et fatum paratum est,

Moriatur : cæteri autem dirimamini citissime.

Adferite vero agnos, alterum album, alteram vero nigram,
Terræque, et Soli ; Jovique nos adferemus alium.

Adducite autem Priami vim, [*Priamum*,] ut fœdus feriat
ipse ; 105

Quoniam ei filii fœdifragi *sunt* et infidi ;

Ne quis transgressione Jovis fœdus violet.

Semper autem juniorum virorum animi leves sunt :

Quibus vero senex interfuerit, *in iis* simul præterita et futura

Prospicit, ut quam optime inter utrosque transigatur." 110

Sic dixit; at gavisì sunt Achivi Trojanique,
Sperantes *se* finem facturos æumnosi belli.

Et currus quidem coërcuerunt in ordines, descenderunt autem ipsi,

Armaque exuerunt, quæ quidem deposuerunt in terra
Prope se invicem; exiguum autem erat hinc inde terræ-spacium. 115

Hector vero ad urbem duos præcones misit
Festinanter, *qui* agnosque adferrent, Priamumque vocarent.

At Talthybium misit Rex Agamemnon,
Naves ad cavas ut iret, et agnum jussit
Adferre; ille vero haud fuit dicto non audiens Agamemnoni nobili. 120

Iris autem Helenæ candidas-ulnas habenti nuntia venit,
Assimulata glori, Antenoridæ uxori,
Quam Antenorides habebat Rex Helicaon,
Laodicen, Priami filiarum forma præstantissimam.
Eamque invenit in domo. Ea vero magnam telam texebat, 125
Duplicem, splendidam; multosque intexebat labores
Trojanorumque equûm-domitorum et Achivorum ære-loricatorum,

Quos sui causa sustinebant a Martis manibus.
Prope autem stans allocuta est pedibus velox Iris.

"Huc veni, nympha cara, ut admiranda facta spectes 130
Trojanorumque equûm-domitorum et Achivorum ære-loricatorum:

Qui prius sibi invicem inferebant lacrymosum bellum
In campo, perniciosæ cupidi pugnæ:
Jam vero sedent taciti, (bellumque cessat,)
Scutis innixi, juxtaque hastæ longæ fixæ sunt; 135
At Alexander et bellicosus Menelaus

Longis hastis pugnabunt de te;
 Ei vero, qui vicerit, cara vocaberis uxor."

Sic locuta dea, dulce desiderium iniecit animo
 Virique prioris, et urbis, atque parentum. 140
 Protinus autem, candidis operata velis,
 Properavit ex gynæceo, teneram lacrymam effundens ;
 Non sola, simul eam et famulæ duæ sequebantur,
 Æthra Pitthei filia, Clymeneque magnis oculis.
 Confestim deinde pervenerunt, ubi Scææ portæ erant. 145
 At Priamus et Panthous et Thymætēs,
 Lampusque, Clytiusque, Hicetaonque, soboles Martis,
 Ucalegonque et Antenor, prudentes ambo,
 Sedebant populi-seniores in Scæis portis,
Ob senectutem scilicet a bello cessantes ; sed *erant* concio-
 natores 150

Boni, cicadis similes, quæ in sylva
 Arbori insidentes vocem suavem emittunt ;
 Tales utique Trojanorum proceres sedebant in turri.
 Hi autem ut viderunt Helenam ad turrim venientem,
 Submisce inter se verbis alatis dixerunt. 155

"Non *est* indigne ferendum, Trojanos et bene-ocreatos
 Achivos

Tali de muliere longum tempus ærumnas pati :
 Omnino immortalibus deabus ad adspectum similis est.
 Sed et sic, talis quamvis sit, in navibus redito,
 Neque nobis liberisque in posterum detrimentum relin-
 quatur." 160

Sic dixerunt : Priamus autem Helenam vocavit voce :
 "Huc coram veniens, cara filia, asside mihi,
 Ut videas prioremque maritum, affinesque, amicosque ;
 (Non mihi *tu* in causa es ; dii utique mihi in causa sunt,
 Qui mihi immiserunt bellum lacrymosum Achivorum :) 165
 Ut mihi et istum virum ingentem nomines,
 Quisquam iste sit Achivus vir ampliusque magnusque.
 Certe quidem *aliis* capite proceriores etiam alii sunt :

Pulcrum autem adeo ego nondum vidi oculis,
Nec adeo venerabilem ; regi enim viro similis est.” 170

Huic autem Helena verbis respondit, nobilissima mulierum :

“Reverendusque mihi es, dilecte socer, timendusque.
Utinam mors mihi placuisset mala, quando huc
Filiū tuū secuta sum, thalamo fratribusque relictis,
Filiaque charissima, et cœtu æqualium amabili ! 175
Sed hæc non facta sunt : quamobrem et lacrymis liquesco.
Illud autem tibi dicam, quod ex me quæris atque percontaris :

Hic quidem, Atrides est late imperans Agamemnon :
Utrumque, Rexque bonus, fortisque bellator.
Levir utique meus erat inverecundæ, siquidem erat.” 180

Sic dixit : hunc vero senex admiratus est, dixitque :

“O beate Atrida, læto-fato-nate, fortunate,
Certe tibi multi sub imperio sunt juvenes Achivorum.
Olim etiam Phrygiam ingressus sum vitiferam,
Ubi vidi plurimos Phrygas, viros equos-que laudari per-
ritos, 185

Copias Otrei et Mygdonis deo-similis,
Qui quidem tunc castra-habebant apud ripas Sangarii.
Etenim ego, auxiliaris cum essem, cum illis numerabar
Die illo, quando venerunt Amazones virgines.
Sed neque isti tot erant, quot vividis oculis Achivi.” 190

Secundo dein, Ulyssem conspicatus, interrogavit senex :

Dic age mihi et istum, dilecta filia, quisnam is sit :
Minor quidem capite Agamemnone Atrida,
Latior vero humeris et pectoribus visu.
Arma quidem ei jacent super terram almam ; 195
Ipse vero, aries veluti, obit ordines virorum.
Arieti ipsum ego assimilo densi velleris,
Qui ovium magnum gregem oberrat candidarum.”

Huic autem respondit deinde Helena Jove nata :

Iste porro, est Laërtiades solers Ulysses, 200

Qui nutritus est in populo Ithacæ, asperæ licet,
 Sciens omnimodosque dolos et consilia prudentia."

Hanc autem Antenor prudens contra locutus est :

"O mulier, profecto valde hoc verbum verum es locuta ;
 Jam enim et huc olim venit nobilis Ulysses, 205
 Tui causa legatus, cum bellicoso Menelao ;
 Hos autem ego hospitio-accepi, et in ædibus humaniter-
 tractavi

Amborumque indolem perspexi et consilia prudentia.
 At cum jam Trojanis congregatis essent,
 Stantibus quidem, Menelaus eminebat latis humeris ; 210
 Ambobus autem sedentibus, augustior erat Ulysses.
 Sed cum jam verba et consilia omnibus texebant,
 Certe quidem Menelaus succincte concionabatur,
 Pauca quidem, sed valde argute ; quoniam non multilo-
 quus erat,

Neque verbis aberrans, quamvis ætate minor erat. 215
 Sed cum jam solers surrexisset Ulysses,
 Stabat, deorsumque despiciebat in terram oculis de-
 fixis ;

Sceptrum vero neque retrorsum, neque in anteriorem-par-
 tem movebat,

Sed immotum tenebat, imperito viro similis ;
 Dixisses iracundum aliquem esse, stultumque itidem. 220
 At cum jam vocemque magnam ex pectore mitteret,
 Et verba imbribus nivalibus similia hibernis :
 Non deinde cum Ulysse contendisset mortalis alius :
 Non tunc adeo Ulyssis mirabamur speciem intuentes."

Tertio rursus Ajacem conspicatus, interrogabat se-
 nex : 225

"Quisnam item iste alius Achivus vir validusque magnus-
 que,

Eminens in Argivis tum capite tum latis humeris ?"

Huic autem Helena sinuoso-peplo induta respondit, nobi-
 lissima mulierum :

“ Hic quidem, Ajax est ingens, propugnaculum Achivo-
rum ;

Idomeneus autem illinc inter Cretenses, deus veluti, 230
Stat : circum vero ipsum Cretensium duces congregati
sunt.

Sæpe eum hospitio excepit bellicosus Menelaus

Domo in nostra, quum ex Creta venisset.

Nunc vero alios quidem omnes video vividis oculis Achi-
vos,

Quos facile cognoverim, nomenque protulerim ; 235

Duo vero non possum conspicere principes populorum,

Castoremque equorum domitorem, et pugilatu strenuum
Pollucem,

Germanos-fratres, quos mihi una peperit mater.

Aut non secuti sunt Lacedæmone ex amœna,

Aut huc *illi* quidem secuti sunt navibus in pontigradis ; 240

Nunc vero nolunt pugnae interesse virorum,

Dedecora veriti et probra multa, quæ mihi sunt.”

Sic dixit : hos autem jam continebat alma tellus

In Lacedæmone istic, dilecta in patria terra.

Præcones autem per urbem, deorum ferebant sacra ad
fœdus firmum, 245

Agnos duo, et vinum lætum, fructum telluris,

Utre in caprino ; ferebat etiam cratera splendidum

Præco Idæus et aurea pocula,

Excitabatque senem adstans, *his* verbis :

“ Surge, Laomedontiade ; vocant optimates 250

Trojanorumque equûm-domitorum, et Achivorum ære-lori-
catorum,

In campum descendere, ut fœdus firmum feriat :

Quippe Alexander et bellicosus Menelaus

Longis hastis dimicabunt de muliere ;

Victorem autem mulier et opes sequentur : 255

Cæteri vero, amicitia et fœderibus firmis percussis,

Incolemus *nos* Trojam glebosam ; illi autem revertentur

In Argos aptum-equis et in Achaiam pulcras mulieres habentem."

Sic dixit; cohorrui autem senex, jussitque socios
Equos jungere; illi vero impigre paruerunt. 260
Ascendit itaque Priamus, ac lora traxit retrorsum:
Juxtaque eum Antenor perpulcrum ascendit currum.
Illi utique per Scæas portas in campum dirigebant veloces
equos.

At ubi jam venerunt ad Trojanos et Achivos,
Ex equis descendentes in terram almam, 265
In medium Trojanorum et Achivorum processerunt.
Surrexit autem statim deinde rex virorum Agamemnon,
Surrexit etiam Ulysses solers; at præcones, conspicui
Res necessarias ad fœdera fida deorum cgebant, cratere autem
vinum.

Miscebant; ac regilus aquam supra manus fuderunt. 270
Atrides vero, districto manibus cultro,
Qui ei ad ensis magnam vaginam semper pendebat,
Agnorum ex capitibus abscidit pilos et eos postea
Præcones Trojanorum et Achivorum distribuerunt principibus.

Inter eos vero Atrides alta voce precabatur, manibus sublatis: 275

"Jupiter pater, qui ab Ida imperas, augustissime, maxime,

Solque, qui omnia adspicis, et omnia audis,
Et Flumina, et Tellus, et qui sub terra mortuos
Homines punitis, quicumque perjurium juraverit,
Vos testes estote, et conservate fœdus fidum: 280
Si quidem Menelaum Alexander interfecerit,
Ipse deinceps Helenam retineto, et opes omnes;
Nos vero in navibus redeamus pontum-transeuntibus:
Sin autem Alexandrum interfecerit flavus Menelaus,
Trojani exinde Helenam et opes omnes reddunto, 285
Multam vero Argivis pendunto, quam convenit,

Quæque etiam posteros inter homines sit *memorata*.

Sin autem mihi multam Priamus Priamique filii

Pendere noluerint, Alexandro prostrato :

Tum ego etiam deinde pugnabo, gratia multæ, 290

Hic manens, usque dum finem belli invenero."

Dixit, et fauces agnorum abscidit sævo ferro ;

Et hos quidem deposuit super terram palpitantes,

Anima carentes : nam vires ademerat ferrum.

Vinum insuper ex cratere haustum poculis 295

Effundebant, et vota faciebant diis immortalibus.

Sic autem aliquis dicebat Achivorumque Trojanorumque.

"Jupiter augustissime, maxime, et immortales dii cæ-
teri ;

Utri priores contra fœdus offenderint,

Ipsis sic cerebrum humi fluat, sicut hoc vinum, 300

Ipsorum, et liberorum ; uxores vero cum aliis concum-
bant."

Sic dicebant ; nec tamen ipsis *votum* ratum faciebat Sa-
turnius.

Inter eos autem Dardanides Priamus verba fecit :

"Audite me, Trojani, et bene-ocreati Achivi ;

Equidem ego abeo ad Ilium ventosum 305

Retro, quia nullo modo sustinebo oculis videre

Pugnantem dilectum filium cum bellicoso Menelao.

Jupiter nimirum hoc scit et immortales dii reliqui,

Utri mortis finis fato-destinatus sit."

Dixit, et in currum agnos posuit diis-par vir, 310

Et ascendit ipse, ac lora traxit retrorsum ;

Juxtaque eum Antenor perpulcrum ascendit currum.

Hi quidem itaque reversi, ad Ilium abibant.

Hector vero Priami filius et nobilis Ulysses

Locum quidem primum dimensi sunt : ac deinde 315

Sortes in galea ærea quatiebant acceptas,

Uter prior emitteret æream hastam.

Populi interim supplicabant, diisque manus elevabant ;

Sic autem aliquis dicebat Achivorumque, Trojanorumque.

“Jupiter pater, qui ab Ida imperas, augustissime maxime : 320

Uter horum facinorum inter utrosque auctor fuerit,

Hunc da interemtum subire domum Orci ;

Nobis vero rursus amicitiam et fœdus ratum fieri.

Sic quidem dixerunt ; concutiebat vero ingens, expedite-
pugnam-ciens Hector,

Retro aspiciens ; Paridis autem illico sors exiliit. 325

Illi deinde consederunt secundum ordines, ubi unicuique

Equi veloces, et varia arma jacebant.

At circa humeros induit arma pulcra

Nobilis Alexander, Helenæ maritus pulcras-comas-ha-
bentis.

Ocreas quidem primum circa tibias posuit 330

Pulcras, argenteis fibulis apte-junctas ;

Tum postea thoracem circa pectora induebat

Sui fratris Lycaonis ; habilis enim erat ipsi ;

Circa autem humeros suspendit ense argenteis clavis dis-
tinctum,

Æreum ; ac postea scutum magnumque solidumque. 335

Capiti vero forti galeam affabre-factam imposuit,

Setis equinis comantem ; terribiliter vero crista desuper
nutabat ;

Sumsitque robustam hastam, quæ ipsius manibus apta erat.

Pari autem modo et Menelaus Mavortius arma induebat.

Hi igitur postquam ex utraque acie armati erant, 340

In medium Trojanorum et Achivorum processerunt,

Torvum intuentes ; stupor autem occupabat aspicientes

Trojanosque equorum-domitores, et bene-ocreatos Achi-
vos.

At hi propius steterunt dimenso in loco,

Quassantes hastas, sibi invicem irati. 345

Prior autem Alexander emisit longam hastam,

Et feriit Atridæ scutum undique æquale,

Neque perrupit æs ; inflexa est enim ei cuspis
 Scuto in valido. At secundus impetum fecit ferro
 Atrides Menelaus, precatus Jovem patrem. 350

“Jupiter rex, fac *me* ulcisci, qui me prior injuria
 affecit,

Scelestum Alexandrum, et meis sub manibus sterne ;
 Ut quisque horrescat etiam posterorum hominum,
 Hospitem injuria afficere, qui hospitalitatem exhibuerit.”

Dixit, et vibratam emisit longam hastam, 355

Et feriit Priamidæ scutum undique æquale ;

Per scutum sane penetravit fulgidum rapida hasta,

Et per thoracem affabre-factum infixæ est ;

Penitus porro juxta ile discidit tunicam

Hasta ; ille vero inclinatus est, et evitavit mortem
 atram. 360

Atrides autem educto ense argenteis-clavis distincto,

Percussit attollens galeæ conum ; super eo vero

In triaque et quatuor frusta disruptus excidit manu.

Atrides autem ingemuit, suspiciens in latum cælum :

“Jupiter pater, nullus deorum exitiosior alius ; 365

Certe speraveram *me* ulturum Alexandrum de injuria :

Nunc autem mihi in manibus fractus est ensis ; mihiq[ue]
 hasta

Emissa est manibus irrita, neque sum assecutus ipsum.”

Dixit, et irruens galea *eum*prehendit setis-equinis-densa,

Trahebatque conversus ad bene-ocreatos Achivos ; 370

Præfocabat autem eum acupictum ligamen tenero sub ju-
 gulo,

Quod ipsi sub mento retinaculum adstrictum erat galeæ ;

Et pertraxisset utique, et immensam tulisset gloriam,

Nisi cito sensisset Jovis filia Venus,

Quæ ipsi rupit lorum bovis-vi-occisi : 375

Inanis autem galea simul sequebatur manum robustam.

Eam quidem tum heros ad bene-ocreatos Achivos

Projecit contorquens, sustuleruntque delecti socii.

At ille iterum irruit interficere cupiens
 Hasta ærea : hunc autem eripuit Venus 380
 Facile valde, utpote dea, cooperuitque caligine multa ;
 Collocavitque in thalamo suaveolenti, fragrante suffi-
 mentis.

Ipsa autem Helenam vocatura abiit ; hanc autem invenit
 Turri in alta, circumque Troades magno numero erant.
 Manu vero, odora veste concussit prehensam, 385
 Anaique eam similis facta grandævæ allocuta est
 Lanificæ, quæ ipsi Lacedæmone habitanti
 Carpebat lanas pulcras, maximeque ipsam diligebat :
 Huic se cum assimilasset, allocuta est diva Venus :

“ Huc veni, Alexander te vocat, ut domum redeas ; 390
 Ille ipse in thalamo et tornato lecto
 Et pulcritudine splendens, et vestibus ; neque dixeris
 Cum viro *armis*-congressum illum rediisse, sed ad cho-
 ream

Ire, vel a chorea modo cessantem sedere.”
 Sic dixit ; huic autem animum in pectore commovit ; 395
 Atque ut vidit deæ perpulcrum collum,
 Pectusque amabile, et oculos *vibranti-splendore*-coruscantes,
 Expavit inde, verbaque fecit, dixitque :

“ Improbæ, quid me his cupis decipere ?
 An in aliquam me ulterius urbium bene-habitatarum 400
 Abduces, vel Phrygiæ, vel Mæoniæ amœnæ,
 Si quis tibi et illic amicus, articulate-loquentium homi-
 num ?

Num, quia nunc nobili Alexandro Menelaus
 Victo, vult odiosam me domum abducere,
 Ideo jam nunc huc dolos-struens advenisti ? 405
 Sede apud ipsum profecta, deorum vero abrenuncia vias,
reditum ad deos,

Neque unquam tuis pedibus revertaris in Olympum ;
 Sed semper circa illum arumnas-perfer, et cum fove *mini-*
strandò,

Donec te vel uxorem fecerit ille vel ancillam.
 Illuc autem ego non ibo, (indigna res utique esset) 410
 Illius adornatura lectum. Troades sane me postea
 Omnes vituperabunt ; sustineo vero dolores immensos
 animo."

Hanc autem irata allocuta est diva Venus:
 "Ne me irrites, misera, ne irata te deseram,
 Tantumque te odio habeam, quantum jam mirifice
 amavi. 415

In medio autem utrorumque struam odia pernicio
 Trojanorum et Danaorum ; tu vero malo fato pereas."

Sic dixit; expavit vero Helena Jove prognata ;
 Ivitque, cooperta peplo candido splendido,
 Tacite ; omnesque Troadas latuit : præibat autem dea. 420
 Hæ vero ubi in Alexandri domum pulcram venerunt,
 Ancillæ quidem deinde velociter ad munera sua converte-
 bantur :

Ipsa autem in altum thalamum ascendit nobilissima mulie-
 rum.

Ei autem sellam prehensam Venus blanda
 Ex adverso Alexandri dea deposuit ferens ; 425
 Ibi sedit Helena, filia Jovis Ægiochi,
 Oculis aversis, virumque objurgavit hac oratione :
 "Venisti ex pugna ; utinam illic periisses,
 A viro interfectus forti, qui meus prior maritus erat.
 Certe quidem antea gloriabaris, bellicoso Menelao, 430
 Tuisque viribus et manibus, et hasta, te præstantiorem
 esse ;

Sed vade nunc, provoca bellicosum Menelaum
 Rursus pugnare contra ; at te ego
 Desistere moneo, neque flavum Menelaum
 Contra pugnam pugnare, et præliari 435
 Temere ; ne forte ab ipso hasta interficiaris."

Hanc autem Paris verbis respondens est allocutus :
 "Ne mihi, mulier, acerbis opprobriis animum incessas.

Nunc quidem enim Menelaus vicit cum Minerva :
 Illum vicissim ego *forte alias vincam* ; nam dii adsunt et
 nobis. 440

Sed age in gratiam redeamus concumbentes ;
 Non enim unquam me sic amor mentem complexus est,
 Ne *tunc quidem*, quando te pridem Lacedæmone ex amœna
 Navigabam rapta in transeuntibus-pontum navibus,
 Insula vero in Cranaë junctus sum amore et concubitu ; 445
 Sicut te nunc amo, et me dulce desiderium capit."

Dixit, et præibat in lectum ascendens, simulque seque-
 batur uxor.

Hi quidem igitur in tornatis cubuerunt lectis.
 Atrides vero [*Menelaus*] per turbam ruebat, feræ similis,
 Sicubi conspicaretur Alexandrum divina-forma-prædi-
 tum. 450

Verum nullus poterat Trojanorum inclytorumque auxilia
 torum

Ostendere Alexandrum tunc bellicoso Menelao :
 Nec enim propter amicitiam abscondissent, si quis vidisset ;
 Æque enim ipsis omnibus odio erat, atque mors atra.
 Inter hos autem locutus est rex virorum Agamemnon : 455
 " Audite me, Trojani, et Dardani, et auxiliores ;
 Victoria quidem manifesta est bellicosi Menelai ;
 Vos igitur Argivam Helenam et opes cum ipsa
 Reddite, et multam persolvite, quam oportet,
 Quæque et posteris hominibus memoretur." 460
 Sic dixit Atrides : comprobabant autem cæteri Achivi.

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" Atridæque, et alii bene-ocreati Achivi,
 Vobis quidem dii dent, cœlestes domos habitantes,
 Exscindere Priami urbem, feliciterque domum reverti :
 Filiam autem mihi liberate dilectam, et pretium accipite,
 Reveriti Jovis filium longe-jaculantem Apollinem."
 Tunc alii quidem omnes comprobarunt Achivi,

Reverendumque esse sacerdotem, et splendidum accipien-
dum pretium :

At non Atridæ Agamemnoni placuit animo;
Sed contumeliose dimisit, minacemque sermonem addidit :
“ Ne te, senex, cavas ego apud naves offendam
Vel nunc, commorantem, vel posthac, reversum ;
Ne forte tibi non prosit sceptrum et infula dei.
Hanc autem ego non liberabo ; quin potius ipsam et senec-
tus invadet

Nostra in domo, Argis, procul a patria *sua*,
Telam percurrentem, et præsto stantem ad meum lectum.
Verum abi ; ne me irrita ; salvus ut redeas.”

Sic dixit ; timuit autem senex, et paruit mandato ;
Ivitque tacitus juxta littus multum-strepentis maris,
Et multum deinde seorsum iens precatus est senex
Apollinem regem, quem pulcricoma peperit Latona :
“ Audi me, splendidum-arcum-gerens, qui Chrysen tueris,
Cillamque eximiam, Tenedoque potenter imperas,
Smintheu : si quando tibi venustum templum coronavi,
Vel si quando tibi pingues coxas cremavi,
Taurorum et caprarum, hoc mihi perface votum :
Pendant-pœnas Danai ob meas lacrymas tuis sagittis!”

**INITIORUM HOMERICORUM
GRAMMATICA.**

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ΑΓΑΜΑΙ

Α

ἌΓΑΜΑΙ, fut. 1. ἀγάσομαι, ab ἀγάζομαι, admiror, laude prosequor, suspicio; ali- quando invidio; hinc ἀγανός, ἡ, ὄν, admiran- dus, splendidus; ab ἄγν, ης, ἡ, admiratio; sed ἄγν, ἡς, ἡ, fractura, et littus. [Γ. 180.]

Ἄγαμος, ἄμου, ὁ καὶ ἡ, cœlebs; ἂ γαμέω, uxorem duco; vel quasi ἄδαμος, indomitus; γάμος enim est δάμος; nuptiæ jugum est. [Γ. 40.]

Ἄγανός, ἡ, ὄν, præclarus, venerandus, su- perbus; ab ἀγάω, miror. [Γ. 268.]

Ἀγγελίας, ποῖτ. gen. ου, ὁ, nuntius, lega- tus; ab ἀγγέλλω, nuntio; ἀγγελίης, Ion. pro ἀγγελίας. [Γ. 206.]

Ἄγρος, εὖς, τὸ, vas unumquodque, urna; ἀπὸ τοῦ ἄγειν, quod in iis resferantur et por- tentur. [B. 471.]

Ἀγελία, ας, ἡ, prædas agens, prædatrix. Minervæ epithet. ab ἄγω, duco, et λεία, ας, ἡ, præda. [Δ. 128.]

Ἀγνέω, duco, ποῖτ. ab ἄγω, idem. [Σ. 491.]

Ἀγκάλις, ἰδος, ἡ, ulna, aut et ἀγκάλῃ· sed usitatiores sunt ἀγκάλαι, et ἀγκάλιδες· ab ἀγκά, ulnæ; quod ab ἀγκών, ὤος, ὁ, cubitus. [Σ. 554.]

Ἀγλαία, ας, ἡ, Ion. ἀγλαίῃ, splendor, pul- chritudo; ab ἀγλαός, οὔ, splendidus; quod ab αἴγλη, splendor, et ornatus; dicitur au- tem αἴγλη, ης, ἡ, quasi ἐφ' ἣ τις ἀγάλλεται, quo quis ornatur; vel παρὰ ἄγαν ἄλλεσθαι, quia splendida micant, et salire videntur. [Z. 510.]

Ἀγλαός, οὔ, splendidus, præclarus; ab ἀγάλλω, orno, per metath. hinc ἄγαλμα,

ΑΘΥΡΜΑ

ατος, τὸ, ornamentum; item statua, δ. 144. [A. 23.]

Ἄγνος, ἐνού, ὁ καὶ ἡ, qui gignere non po- test, innatus. [Γ. 40.]

Ἄγος, οὔ, ὁ, vel ἡ, dux, ab ἄγω, duco. [Γ. 231.]

Ἄγριος, ἱα, ον, adjectivè, agrestis; τὰ ἄγρια, substantivè, ε. 52. ab ἀγρός, οὔ, ὁ, ager. [Γ. 24.]

Ἀγχω, f. ξω, strangulo; hinc ἀγκτῆς, ἥρος, ἡ, funis, et ἀνδραγχος, ου, ὁ, qui strangulat. [Γ. 371.]

Ἀδέω, f. ἡσω, placeo: ἀδέω, f. ἡσω, tæ- dio afficior. [Γ. 173.]

Ἀεθλος, ου, ὁ, vel ἄθλος, in oratione solutâ, certamen, labor; ἀ τλῶ, præfixo a epitatico, et τ mutatur in θ. [Γ. 126.]

Ἀελλῆς, εὖς, ὁ καὶ ἡ, turbidus, procellosus; ab ἁελλω, ης, ἡ, procella. [Γ. 13.]

Ἀερίπους, οδος, ὁ καὶ ἡ, celer: ab ἀῆς, ἑρος, ὁ, αἶρ, et πῶς, δός, ὁ· vel ab ἀείρω, tollo. [Γ. 327.]

Ἄζω, et ἄζομαι, cum reverentiâ timeo, veneror, colo. Eustath. derivat à χάζω, recedo; quoniam quem veneramur, ei viâ cedimus: ἄζω cum leni spiritu, sicco, are- facio: ἀζόμενοι, part. præf. med. [A. 21.]

Ἀθέσφατος, ατος, ὁ καὶ ἡ, vehemens, ni- mius: quasi ὁ οὐδὲ Θεὸς φανίζοι, quod ne Deus ipse quidem possit effari, ab α priv. et Θέσφατος, θ. 477. fatalis, divino ore pronuntiatus: à θεός, et φανός, à φημί· hinc Θέσφατα, responsa divina, Od. α. 507. [Γ. 4.]

Ἀθυρμα, ατος, τὸ, lusus, propriè, pueru- lis; ab ἀθύρω, ludo ut puer, quisquilias col- ligens humi et construens; item, ludo, in genere: ab α et θύρα, ας, ἡ, janua; extra

fores enim potius, quàm in domo luditur, [O. 363.]

Αἶγιος, ου, ὁ καὶ ἡ, caprius, hircinus; ab αἶξ, γὼς, ἡ, capra. Αἶγιος, proprium, ut β. 574. Αἶγιος νῆσος, Ægea insula; dicitur quoque Αἶγιος, Odys. ι. 196. caprinus. [Γ. 247.]

Αἰδέομαι, f. έσομαι, revereor, veneror, erubesco, admiror, fut. έσομαι et ήτομαι ab αἰδώς, pudor, verecundia, reverentia, quod ab α privativo, et ἰδεῖν, quod pudor cogat oculis avertere: unde proverb. αἰδώς ἐν ὀφθαλμοῖς αἰδέσθαι, præs. inf. pass. [A. 23.]

Αἰδηλος, ου, ὁ καὶ ἡ, obscurus, tenebricosus, inexpectatus; ab α privat. vel, valde lucidus; ab α epitatico, et δῆλος, manifestus, vel exitiosus, edax, nocivus, improbus; ab ἀσπερητικῶ, et ἰζω πῦρ αἰδηλον, dicitur quid nunquam quiescat, et semper in motu sit; vel ab αἶ, semper, et δηλέω, lædo, noceo; vel ab αἰδης, ου, ὁ, tartarus; vel denique, ab α, et εἶδω, video. [B. 455.]

Αἰδής, ὁ καὶ ἡ, gen. έως, imperitus; hinc αἰδέσια, ας, ἡ, n. 198. imperitia; ab α priv. et ἰδέσια, ας, ἡ, peritia; quod ab εἶδω, scio: est et αἰδρή, Od. μ. 41. [Γ. 219.]

Αἰματώεις, cruentus, cruentatus. [I. 326.]

Αἰώς, aliquando valde, propriè graviter, horrendè; ab αἰνός, ἡ, ὄν, gravis. [Γ. 158.]

Αἶξ, αἰγός, ἡ, capra; interdum αἶξ, γὼς, ὁ, caper, quod Attico more usurpari vult Eustathius; ab αἰσσω, prosilio, ruo, ut sit primum αἶξ, deinde per Synæresin αἶξ. [A. 41.]

Αἰολόσωλος, πάλου, ὁ καὶ ἡ, varius, seu veloces eques habens; à πᾶλλω, moveo, vario, et πᾶλος, ου, propriè pullus equinus; aliquando puer, vel puella. [Γ. 186.]

Αἰπόλος, ου, ὁ, caprarius; hinc αἰπόλιον, ου, τὸ, grex caprarum; ab αἶξ, αἰγός, ἡ, capra, et πολέω, versor; vel περὶ τὰ αἰπὰ πολῶν, qui versatur in locis arduis atque præruptis, ubi solent pasci capræ. [B. 474.]

Αἶσα, ης, ἡ, officium, ut hinc; aliquando fatum; ut α. 416. parca, v. 127. sors, ω. 224. pars, σ. 327. [Γ. 59.]

Αἶσαν, tacitè, nè hiscendo quidem. Frequenter participialiter, fæmin. αἰέουσα ab ἀκην, quod ab α privativo, et χαίνω, dehisco, mutata aspera in tenuem, tacitè et sine ostentatione. Vide ἀκην, γ. 95. [A. 34.]

Αἶκην ἐγένοντο σιωπῇ, fuerunt taciti. Vid. α. 34. [Γ. 95.]

Ἀκοστέω, fut. ήσω, hordeo saginor, pascor; ab ἀκοστή, ης, ἡ, hordeum. [Z. 506.]

Ἀλεείνω, fugio, vito; ab ἀλέω, significante vito, caveo; sed primario, molo: sed ἀλεαίνω, caleo. [Γ. 32.]

Ἀλείτης, ου, ὁ, peccator, sceleratus, impius, idem ἀλιτρός, οὔ, θ. 361. ab ἀλείτω, ἀλίτω, ἀλιτέω, et ἀλιτράινω, pecco; ἀπὸ τῆς λιτῆς, quasi passus repulsam precationis; potest derivari ab ἀλάομαι, vagor; hinc ἀλιτήμων, ονος, ὁ, peccator, ω. 157. [Γ. 28.]

Ἀλεύατο, pro ἡλεύατο, 3. sing. aor. 1. med. verbi ἀλεύω, devito, fugio: quod pro ἀλέω, idem, epenth. του υ. [Γ. 360.]

Ἀλκιμος, ου, ὁ καὶ ἡ, vel ἄλκιμος, η, ον, robustus, validus; ab ἀλκῇ, ης, ἡ, robur. [Γ. 338.]

Ἀλλήλων, dat. ἀλλήλοις, et fæm. αἰς, accus. ους, fæm. ας, neut. α, est defectivum, invicem, alter alterum, alii alios; ab ἄλλος, η, ον. [Γ. 9.]

Ἀλλοδαπός, ὁ, ὄν, extraneus, alienigena; ab ἄλλος, η, ον, et δάπεδον, ου, τὸ, pavimentum, solum; vel à δᾶ, Dor. pro γᾶ, vel γῆ, terra, et πέδον, solum, campus. [Γ. 48.]

Ἀλφεσίβοιαι, ᾶν, αἶ, quæ boves inveniunt; virgines sic dicuntur, quæ propter formam sponso inveniunt, à quibus munera accipiunt, boves potissimum; ab ἀλφέω, invenio. [Σ. 593.]

Ἄμα, simul; ἄμβις, ποët. pro ἄμα, Iliad. ι. 6. [Γ. 1.]

Ἀμαλλοδέτης, ἥρος, ὁ, manipulorum ligator; ab ἄμαλλα, ης, ἡ, manipulus, παρὰ τὸ ἄμα ἀολίζεσθαι χερσὶ τὰς στάχνας, quod omnes spicæ manu colligantur, et δέω, ligo, [Σ. 552.]

Ἀμαρτοεπής, έος, ὁ καὶ ἡ, qui dicendo peccat, aut decipit; ab ἄμαρτάνω, pecco, et ἔπω, dico. [Γ. 215.]

Ἀμάω, f. ήσω, et ομαι, meto, congreco, colligo; idem διαμάω item, scindo, metaph. ut hinc; hinc ἄμνητος, ου, ὁ, messis, et ἄμη, ης, ἡ, falx. [Γ. 359.]

Ἀμείνω, meliorem, ἀμείναν, ονος, neut. plur. ἀμείνονα, ας, ω. [Γ. 11.]

Ἀμμορος, pro ἄμμος, ου, ὁ καὶ ἡ, expers, ζ. 410. ab α et μόρος. [Σ. 489.]

Ἀμοιβαδῆς, alternatim; ab ἀμείβω. [Σ. 506.]

Ἀμπεπαλῶν, οὔσα, ὄν, sursum vibrans, ποët. pro ἀναπαλῶν, ab ἀνὰ, et πάλλω, vibro: cum reduplicatione in aor. 2. [Γ. 355.]

Ἀμύνω, propello; propulso, arceo, defendo; opitulator, juvo, faveo, tueor. **Δαναοῖσι** ἀεὶκέα λοιγὸν ἄμυνον, remove a Danais indignam pestem. **ἀ.** 456. δούλιον ἦμαρ ἄμύνειν, servitutem arcere, propulsare. **ζ.** 463. ἄμύνει οἷσι τέκεσσι, opem fert liberis suis. [π. 265.]

Ἀμφιβαίνω, circumeo, lustrō, protego: **ab** ἄμφι, circum, et **βαίνω**, βήσομαι, βέβηκα, gradior. [A. 37.]

Ἀμφίπολος, δούλι, ὁ καὶ ἡ, famulus, et formula, quasi περὶ τὴν δέσποιναν πολῶσα, circa dominam versans; **ab** ἄμφι, et **πολέω**, versor; hinc ἄμφιπολεύω, famulor, *Odys.* σ. 253. [Γ. 143.]

Ἀμφω ἐζομένω, pro ἄμφω. [Γ. 211.]

Ἄν, pro ἄνα· hoc autem per apoc. pro ἀνάστα, quod pro ἀνέστη, omisso augmento, et η mutato in α, est aor. 2. ind. 3. sing. ἢ verbo ἀνίστημι, surgere facio, cujus aor. 2. ut et simplicis ἵστημι, neutram vel passivam significationem habet; adēd ut ἀνέστη, pro quo ἀνάστα, pro quo ἄνα, retracto accentu, significet, surrexit; est et ἄνα pro ἀνάστηθι, surge, 2. sing. aor. 2. imperat. Vide **ζ.** 331. est et ἄνα, voc. ab ἀναξ. γ. 351. [Γ. 268.]

Ἄνα, vocat. ποῖτ. τοῦ ἀναξ. [Γ. 351.]

Ἀναθρώσκων, **ευστα**, **εν**, insiliens, part. pres. verbi ἀναθρόσκω. [N. 140.]

Ἀναιδής, ὁ, ἡ, τὸ ἀναιδής, inverecundus, importunus; item asper pro ὀκρυβείς, εἴσσα, **εν**. [N. 139.]

Ἀναιρέω, aufero, tollo, in manus sumo.

Ἀνέληται aor. 2. med. subj. [π. 10.]

Ἀναστέναιχω, ingemo, graviter ingemisco, vehementer suspiro. [Σ. 315.]

Ἀναχωρέω, fut. ἥσω, recedo; à **χωρέω**, eo, accedo; item, capax sum; à **χώρος**, ου, ὁ, locus: ἀνεχώρησε, 3. sing. aor. 1. [Γ. 35.]

Ἀνδάνω, ποῖτ. placeo: **ab** ἄδω, expleo, placeo, cujus imperf. et ind. 2. ἔαδον pro ἦδον, *Æolic.* εὔαδον ind. 1. ἔασα pro ἦσα: part. med. ἦδα, pro quo ποῖτ. ἔαδα vel ab ἦδω, suavitate afficio, ut **λανθάνω**, à **λήθω** ἦνδαν, 3. sing. imperf. ind. [A. 24.]

Ἀνεγνάνεθι, flectebatur, 3. sing. aor. 1. pass. verbi ἀναγνάνπτω. [Γ. 348.]

Ἄνευ, sine, hinc ἀπάνευθε, seorsum, procul, **ab** ἀνευθής idem quod ἄνευ. [A. 35.]

Ἀνθεμίεις, ὅεσσα, οἶν, floridus; **ab** ἄνθος, **εις**, τὸ, flos. [B. 467.]

Ἀντιάγεια, **ας**, ἡ, virago, viris æquipa-

randa: *Amazonum epitheton*; **ab** ἀντί, et ἀνήρ, ἑρὸς vel δέξος. [Γ. 189.]

Ἀντιάω, **φ.** ἄσω, obviam eo, repugno, instruo; particip. ἀντιῶσα, sed ποῖτ. ἀντιῶσα, **ab** ἀντί. [A. 31.]

Ἀντικρῦ, adverb. è regione, ex adverso; apertè; palam; **ab** ἀντί, **πρᾶπος**. [Γ. 359.]

Ἀπαλός, ἡ, ὄν, mollis, tener, pro ἀφαλός, idem, *Ion.* quasi tactui cedens; **ab** ἄπτομαι, tango, attingo, **ab** ἄπτω, necto. [Γ. 371.]

Ἀπειρωπῶντο, non audebant, aversi fuerunt in fugam; à **τρωπάω**, converto, in fugam eo; quod à **τρέπω**. [Σ. 585.]

Ἀπεχθαίρω, odio prosequor: ἀπῆχθησα, aor. 1. **ab** ἐχθαίρω, idem; **ab** ἐχθος, **εις**, τὸ, odium. [Γ. 415.]

Ἀπτῖν, ἦνος, ὁ καὶ ἡ, implamis, volare non potens; **ub** **α** priv. et ἵπταμαι, volo, volas: in dativo sing. ἀπτῖνι, inde ἀπτῆσι. [Γ. 323.]

Ἀπτομαι voce med. nector, jungo me, comprehendo, tango, amplector. **Ἄπτω** voce activa significat necto, nunquam tango. [π. 9.]

Ἀράσμαι, deprecor, imprecor: aliquando in bonam partem, precor; **ab** ἀρά, ἄς, ἡ, preces, imprecatio. hic ἡράδ' pro ἡγάτο, est 3. sing. imperf. ἡγάτο, ἡγάτο. [A. 35.]

Ἀραξα, part. med. verbi ἄρω, pro ἡρα· hinc ἀραξίως, ὡς, ὅς. [Γ. 331.]

Ἀργενός, vel ἀργεννός, ἡ, ὄν, albus; **ab** ἀργός, ἡ, ὄν, ἀργεννῆσι, dat. plur. pro ἀργενναῖς. [Γ. 141.]

Ἀργῆς, ἦτος, albus, candens, **Θ.** 133. **ab** ἀργός, ἡ, ὄν, albus: est et ἀργέτι, **λ.** 817. **ab** ἀργός, per μεταβολήν, pro ἀργῆς. [Γ. 419.]

Ἀργυρότοξος, ου, ὁ καὶ ἡ, arcum argenteum habens: **ab** ἀργυρός, οὔ, ὁ, **ab** ἀργός, ἡ, ὄν, albus; hinc ἀργύρεος, *Crasi* ἀργυρούς, et **τέξον**, ου, τὸ, arcus; à **τάζω**, extendo. [A. 37.]

Ἀρδμὸς, οὔ, ὁ, irrigatio, potatio; **ab** ἄρδω, irriro, potum præbeo. [Σ. 521.]

Ἄρκτος, ου, ὁ καὶ ἡ, ursus, vel ursā; hic signum cæleste; quod etiam ob similitudinem, ἄμαξα, plastrum, vocatur. [Σ. 487.]

Ἀσκός, ου, ὁ, uter, utris; **ab** **α** epitatico, et **σχέω**, contineo; vel, **σχιζέω**, lacero. [Γ. 247.]

Ἀσπαίρω, et ἀσπασίζω, tremo, singultio, palpito, *Att.* pro **σπαίρω**, propriè de iis qui mortui obluendo animam efflant. [Γ. 293.]

Ἀσπετος, ου, ὁ καὶ ἡ, imensus, ad cujus magnitudinem consequi non possumus; **ab** ἔστωμαι, sequor. [B. 455.]

Ἀσταχυς, υός, ὁ καὶ ἡ, spica, arista, totie

fruges cum spicâ et culmo, ut hic, pro *στάχυς*, υος, ὁ, spica, addito α, ut pro *σταφῖς*, ἰδος, ἡ *ἀσταφῖς*, uva passa; *στάχυς* autem derivatur à *στιξ*, ordo; à *στείχω*, secundum Martin. *Harmarus* autem deducit à *στάω*, et *χύω*, fundo: *seges* suo stat caule, et spicæ fluitant, quasi à vento fusæ. [B. 149.]

Ἀσφαλῆς, ἑός, ὁ καὶ ἡ, minimè lubricus, tutus, qui non potest everti, sine impedimento aliquid faciens: à quo *ἀσφαλῆως*, uverb. à *σφάλω*, aliquando evertō. [N. 141.]

Ἀτάρβητος, ου, ὁ καὶ ἡ, intrepidus; à *ταρβέω*, ante; est et *ἀταρβῆς*, ἑός, ὁ καὶ ἡ, idem, *Iliad.* v. 299. [Γ. 63.]

Ἀτραπνίτης, idem quod *ἀταρπνῆς*, οὔ, ἡ, semita, ε. 741. ab α priv. et *τρέπω*, pro *ἀτραπνίτης*, et *ἀτραπῆς*. (Σ. 565.)

Ἀτειρῆς, ἑός, ὁ καὶ ἡ, indomitus; à *τείρω*, affligo, vexo, domo, conficio, et α privat. [Γ. 60.]

Ἀὔρη, ῆς, ἡ, splendor, ab αὔω, uro. [B. 456.]

Ἀὔθις, rursus, pro αὔ, rursus; item αὔτις, ut hic: et αὔθι pro αὔθις et αὔτε. [A. 27.]

Ἀῤῥωνος, ου, ὁ καὶ ἡ, insomnis: quasi *ἀνευ ὕπνου*, ab α priv. et ὕπνος, ου, ὁ, somnus. [I. 325.]

Ἀφίει, 3. sing. imperf. ex ἴει, contract. ἴει, pro ἀφίη, ab ἀφίημι, quod est ab ἰέω. [A. 25.]

Ἀφραδέως, imperitè; ab ἀφραδῆς, ἑός, ὁ καὶ ἡ, inconsultus, quasi qui multa loquendo effutit; ab α epitatico, et φράζω, dico, consilium in eo. [Γ. 436.]

Ἀφῶρρος, ου, ὁ καὶ ἡ, retrogradus, retro fluens; ab ἀφ, retro, et ῥέω, fluo; est et ἀφῶρρος, ου, ὁ καὶ ἡ, σ. 399. fluens citato cursu, quasi ἀφῶρρος. [Γ. 313.]

Ἀωετο, 3. sing. plusquamperf. pass. ab αἶρω, tollo; pleonasm. τοῦ ω. vel fiat ab αἰωρέω, attollo, elevo, suspendo: in pass. pendeo, superbo, plusquamperf. per syncop. et sublato augmento pro ἡέητο nonnulli autem legunt ἄορτο, 3. sing. plusq. perf. pass. ab ἄορμαι pro ὄορμαι, perf. pass. verbὶ αἰέω. [Γ. 272.]

B

Βέλος, ἑός, τὸ, telum, sagitta, hasta missilis, et quodcumque procul jaculamur, secundum Eustathium; qui tamen alibi affirmat propriè significare sagittæ cuspidem;

et inde per synecdochen totam sagittam nominari. Interdum ictus, vel dolor ex ictu illatus; à *ἐλάλω*, mitto, ferio, jaculor. *βέλεσσω*, dat. plur. poet. pro *βέλεισι*. [A. 42.]

Βῆ, pro ἔβη, 3. sing. aor. 2. verbi *βαίνω*, quod cætera tempora mutuatur à *βάω* hoc autem à *βῆμι*, gradior, abeo, ut hic. [A. 34.]

Βῆσαι, αἱ, vallis, concavitas, campus; vel loca arboribus consita, *βήσσης*, dat. plur. *Ion.* pro *βήσσαις*. Est et sing. num. *βήσσα*, quod fugit Lexicographos. Dixit Homerus *καλῇ ἐνὶ βήσση*. [Γ. 34.]

Βιβάω, βιβημι, εο, progredior; *βιβάων*, præs. part. *βιβάω*, *βιβὰς*, η. 213. part. aor. 2. verbi *βίβημι*, poet. loco ἑήμι *βιβάζω*, idem, v. 809. à *βαίω*, vado. [Γ. 22.]

Βοτάνη, ης, ἡ, herba, gramen; à *βίω*, seu *βόσκω*, pascō. [N. 493.]

Βοτὴν, οὔ, τὸ, pecus, armentum, pecudes quæ pascuntur; à *βόσκω*, pascō. [Σ. 521.]

Γ

Γάλως, ἡ, genit. *γάλαως*, et *γάλα*, et *γαλόως*, *γαλώω*, glos, soror, mariti, vel uxor fratris; à *γάλακτος*, τὸ, lac, quodd sint (inquit Harm.) quasi *ὁμογάλακτοι*, eodem lacte nutriti, eò quodd sæpius convivunt. [Γ. 122.]

Γενῶ, ῆς, ἡ, genus, origo; *Ionic.* pro *γενεά*. [Z. 145.]

Γεραίος, ἂ, ὄν, senilis, à *γέρων*, *εντος*, ὁ, senex; compar. *γεραίτερος*, superl. *γεραίτατος*. [A. 35.]

Γέανος, ου, ἡ, grus: etym. dictum vult quasi *γῆρδον*, ἀπὸ τοῦ τῆς γῆς ἐρευγῶν σπαρμένον, τὰ est enim *σπερμιολόγος*, avis. [B. 460.]

Γεαρός, ἂ, ὄν, venerabilis, honorandus, in compar. *γεαρώτερος*, *έρα*, *ερον*, γ. 211. à *γέρας*, *ατος*, τὸ, præmium, honor. [Γ. 170.]

Γέρων, *εντος*, ὁ, senex. Vocat. ᾧ *γέρον* quasi *γέαν ἑρῶν*, quodd senes terram præ curvitate inspiciunt: vel ut alii, τῆς γῆς ἐρῶν, quodd de sepulturâ solliciti sunt, vel quodd mortem appetunt. [A. 26.]

Γήρας, *ατος*, τὸ, senectus; quint. declinat. *contractorum*: sed *γέρας, ατος*, τὸ, præmium honorarium. [A. 29.]

Γλάγος, *εος*, τὸ, lac; pro *γάλα*, *γάλα* tanquam *γάνα*, à *γάνος*, *εος*, τὸ, lætitia: quia ex lacte lætitia. [B. 471.]

Γνωτός, οὔ, ὁ, notus, cognitus; item, frater, ut hic, à *γινάσκω*. [Γ. 174.]

Γραῦς, γράϊς, ἡ, Ion. γρήϊς, anus; à γράϊα, idem; hoc autem à βάλω, corrumpto; ἡ ἀπὸ τοῦ χρόνου διεφθαρεμένη, tempora corrupta, vel per syncope. à γραιά, vetula; vel διὰ τὸ γῆρας γραφομένη, vultu senectute exarato; per dialysin, γρήϊς. [Γ. 386.]

Γυῖον, ου, τὸ, membrum, propriè dicitur de pedibus et manibus; παρὰ τὸ ἐπὶ τῆς γυῖης (id est, γῆς) ἵεναι, quod hi super terram gradientur: istæ verò, πάντα χαροῦσι, à χαῶ, omnia complectantur: vel, à puerulis dictum, qui manibus et pedibus βαίνουσιν ἐπὶ τῆς γῆς, id est, reptant, Coul. [Γ. 34.]

Γυναιμανής, εὖς, ὁ καὶ ἡ, mulierosus, mulierum amore insanus; à γυνή, αἰκὴς, ἡ, et μαίνομαι, furo. [Γ. 39.]

Δ

Δαῖς, ἑρὸς, ὁ, levir, mariti frater, à δαίω, accendo; quia mos erat, ut illi tædas fratribus præferrent in nuptiis. [Γ. 180.]

Δάκρυ, υος, τὸ, lachryma: à δάκνω, mordeo, quod cum anima dolore mordetur, effunduntur lachrymæ. [A. 42.]

Δακρυεῖς, εσσα, εν, adj. lacrymosus, lacrymabundus, lacrymans. [Π. 10.]

Δακρύω, f. ὕσω, lacrymo, fleo, in lacrymas solvor, unde δεδάκρυσται, præter. perf. pass. [Π. 7.]

Δάμαρ, ἡ, uxor, genit. δάμαστος, quasi γάμαρ· à γάμος, ου, ὁ, nuptiæ; vel, ἀπὸ δαμάσσεσθαι ἀνδρὶ, quod viro subjiciatur. [Γ. 122.]

Δάμασσον, doma, 2. sing. aor. 1. imperat. poët. pro δάμασον, verbi δαμάω. [Γ. 352.]

Δεδμήατο, domiti sunt, Ionic. pro ἐδεδμήατο, hoc vero pro ἐδεδμηντο, 3. plur. plusquamperf. pass. verbi δέμω inus. pro δαμάω. Vide δεδμήμεσθαι, ε. 878. [Γ. 183.]

Δειδήμων, νος, ὁ καὶ ἡ, timidus; à δεῖδω. [Γ. 56.]

Δεῖδω, timeo, fut. δείσω, perf. δέδεικα, med. δέδοικα pro δέδοικα, euphonia gratiâ, poët. δέδοικα· etiam δέδια, poët. δεῖδια· ἐδδειςσε, poët. pro ἐδειςσε. [A. 33.]

Δεινός, ἡ, ὄν, gravis, terribilis, vehemens; et in bonum partem augustus, reverendus. [Γ. 172.]

Δένδρον, ου, τὸ, arbor; δένδρεον pleonasmu τοῦ ε, inde δενδρήεις, ἡσσσα, ἡεν, Odys. α. 51. arboribus abundans. [Γ. 152.]

Δεύω, irrigo, perfundo, obolino; item mollio, madefacio, tingo; hinc δεῦε, pro

ἐδευε, ν. 655. et δέυεσκον, pro ἔδευνον, Od. κ. 260. est et δέω, indigeo. [B. 471.]

Δέχθαι pro δέδεχθαι, prat. pass. verbi δέχομαι. [A. 23.]

Δέχομαι, accipio, fut. δέξομαι, perf. δέδοχα, perf. pass. δέδεγμαι, δέχεσθε, 2. plur. imperat. præter. med. [A. 20.]

Διθύνω, moror, διθύνοντ' pro διθύνοντα, acc. sing. part. præter. à διθῶ, diu, perpetuò, quod à διν, diu. [A. 27.]

Διότης, πτος, ἡ, pugna, certamen; à διήϊος, ἰα, ου, hostilis, ardens; hinc διήϊω, comburo, vasto igni; idem δείζω, et διήϊω, à δαίω, uro. [Γ. 20.]

Δημογέραν, ντος, ὁ, senior populi, judex populi, senator ob ætatem, pater ob auctoritatem; à δῆμος, ου, ὁ, populus, et γέραν, ντος, ὁ, senex. [Γ. 149.]

Διακρίνεσσι, poët. pro διακρίνωσι, disceſſant, 3. plur. præter. subj. [B. 475.]

Διαμετρέω, f. ἥσω, dimetior; à διὰ, et μετρέω, metior. [Γ. 315.]

Διαπρήσσω, pertranseo, percurro, α. 483. à πηράω, transeo; fut. περήσω inde per syncope. πρήσσω, eo per. [Γ. 326.]

Διατρυφεῖς, εῖσα, εν, part. aor. 2. pass. à verbo διατρυφῶ, diffringo, dirumpo, comminuo, contéro; quod à διὰ, et τρύπτω, frango, confringo, fut. 1. τρύψω, fut. 2. τρυφῶ, ut ῥάπτω, ῥαφῶ, et ῥίπτω, ῥιφῶ, quæ tenuem mutant in aspiratum, et ne duæ aspiratæ concurrentes cacophoniam efficiant, τρυφῶ mutat suam θ in τ. [Γ. 363.]

Δινέω, f. ἥσω, volvo in morem vorticis; à δίνη, ης, ἡ, vortex; ἐπιδινέω, idem. [Γ. 378.]

Δινωτός, ἡ, ὄν, rotundus, versatilis, tornatus, torno factus, ut hic: à δινώω, revolvo, versor, torno; à δινῆ. [Γ. 391.]

Δίπλαξ, κος, hic duplex: propriè duas crustas habens; à δις, bis, et πλάξ, κος, ἡ, crusta; vel à διπλάζω, f. σω, gemino, duplico, quod à διπλόος, duplus. [Γ. 126.]

Δίφρος, ου, ὁ, pars quædam in curru, locus in curru, ubi parabates et auriga sedebant; dictus quasi δίφρος, duo portans; sed per synechdoch. currus: aliquando sella, ut ζ. 356. ἔξω τῷ ἐπὶ δίφρῳ, in hac sellâ sede: in plur. est δίφροι, et aliquando δίφρα· est et δίφρας, ἄδος, ἡ, in Eiresione, ver. 7. κατὰ δίφράδα θέσεται, in excelso curru portetur. [Γ. 262.]

Δίφρος, ου, ὁ, hic, sella. Vid. γ. 262. [Γ. 424.]

Pro δούσαν, fit δοῖεν Βαoticè et Æolicè ; est 3. plur. aor. 2. act. optativi δοῖν, ab ἔδων aor. 2. indic. verbi δίδωμι, δάσω, ἔδαν, do. [A. 18.]

Δοῖος, et poet. in plur. δοῖοι, pro δύο, duo. [Γ. 236.]

Δολιχόσκιος, ου, ὁ καὶ ἡ, longam umbram habens ; ἂ δολιχός, ἡ, ἐν, longus, prolixus, et σκιά, ἁς, ἡ, umbra ; vel δολιχόσκιον ἔγχος, longa hasta : quasi, μακρὰ πορευόμενον, longè vadens ; ἂ κίω, vado ; vel, διὰ τὸ ἐν σκιᾷ τραφῆναι, quia educata est, et crevit arbor in umbrâ. [Γ. 346.]

Δόλος, ου, ὁ, dolus, fraus ; dicitur ἂ δέω, lego ; dolus enim ὁ συνδῶν τοὺς ἀλισκομένους, illaqueat et illigat deceptos ; vel ἂ δέλω, inesco ; vel ἂ δηλέω, decipio ; hinc dicitur Jupiter Δολομήτης, ου, ὁ, α. 540. et Venus Δολοφρονέουσα, γ. 405. et Mercurius Δολοφράδης, Hymn. in Merc. 282. hinc etiam δολόεις, ὅεσσα, ἑν, dolosus, Odyss. η. 245. et δόλιος, ια, ιον, idem, Odyss. δ'. 445. [Γ. 201.]

Δόμος, ου, ὁ, domus ; ἂ δέμω, ædifico. [Γ. 322.]

Δοκακῆς, ἑως, ὁ καὶ ἡ, arundinosus ; ἂ δούναξ, antè, κ. 468. [Σ. 576.]

Δουλιχόδερος, ου, ὁ καὶ ἡ, longam habens cervicem ; δουλιχός, Ionic. pro δολιχός, longus ; δεῖρη, vel δέρη, cervix. [B. 460.]

Δρεπάνη, ης, ἡ, falx, ut et δρέπανον, Odyss. σ. 367. ἂ δρέπω, decerpo, colligo. [Σ. 551.]

Δίνω, f. δύσω, induo, ἔδυνεν, 3. sing. imperf. v additâ propter sequentem vocalem. [Γ. 332.]

Δυσμενής, ἑος, ὁ καὶ ἡ, infestus hostis ; ἂ δὺς, et μένος, εος, τὸ, robur. [Γ. 51.]

Δύσπαρις, ιδος, ὁ, infelix Paris ; ἂ δὺς, quod usurpatur tantùm in compositione pro ægrè, malè, infelicitèr. [Γ. 39.]

Δῶμα per Crasin pro δόμημα, τος, τὸ, domus, pro quo aliquando δῶ, per Apoc. indeclinabile ; ἂ δομέω, struo, ædifico, quod ἂ δέμω, idem. [A. 19.]

E

Ἐάγη, 3. sing. aor. 2. pass. ἤγην, Attic. ἰάγην, verbi ἄγνυμι, frango, ut et ἑάξα, pro ἤξα, aor. 1. act. ejusdem verbi, η. 270. [Γ. 367.]

Ἐανός, ἡ, ἐν, indutu pulcher, tenuis et subtilis. adject. propriè pepli, aut ornamenti muliebris epithet. ut ε. 731. πέπλον μὲν κατήχυνεν ἱανόν, peplum quidem deposuit sub-

tilem ; aliquando de stanno dicitur, σ. 612. et tum est fusilis, quasi ξανός, ἂ ῥέω, fluo ; hic et alibi substantivè usurpatur, et epitheton adjungitur ; ἱανὸν νεκταρέου, vestis nectareæ ; sic ἱανόν ἀμυγρόσιον, ξ. 178. et ἱανῶ ἀργῆτι, γ. 419. &c. Et tunc ponitur pro ἱανός πέπλος, seu pro εἶμα et ἱμάτιον sæpe enim epitheta ponuntur pro suis substantivis : ut, ἡμέρα, pro die, cùm sit adject. fam. ab ἡμερος, gratus, et subaudiatur ἡὺς ἡμέρα, aurora suavis, &c. ut Coulon annotat ex Eustath. est et ἱανός π. 9. ab ἔω, induo. [Γ. 385.]

Ἐγκέφαλος, ου, ὁ, cerebrum ; quasi ἐν κεφαλῇ, in capite. [Γ. 300.]

Ἐδάν, novi, aor. 2. pass. ἂ δαίω, disco, scio : ἂ quo etiam formata sunt δαεῖς, ἔσσα, ἐν, doctus, Hymn. in Vulcanum 5, δαήμεναι, ζ. 150. δαῖναι, Odyss. δ. 493. [Γ. 208.]

Ἐέλδω, ορος, τὸ, desiderium, votum, res cupita ; ab ἔλδομαι, desidero, et pleonasmo τοῦ εἰ ἐέλδομαι hoc autem ab ἔλω, capio. [A. 41.]

Εἵατο, sedebant, Ion. pro ἦντο, 3. pl. imperf. verbi ἦμαι. [Γ. 148.]

Εἶκε, decebat, conveniebat. [Σ. 520.]

Εἶμι, vado, hinc partic. aor. β. ἰών, et præposito κ fit κιών, idem ; vel fit ἂ κίω, vado, progredior, accedo. [A. 35.]

Εἰνόδιος, ίου, ὁ καὶ ἡ, in viâ situs, in viâ habitans ; ab ἰδός, οῦ, ἡ, via. [Π. 260.]

Εἵπερ, quamvis, etiamsi. [Γ. 25.]

Εἵποθεν, si alicunde, et εἵποθι ι. 380. sic εἵποτε, siquando, α. 38. εἵπερ, siquidem, α. 81. β. 123. [Σ. 322.]

Εἵποτε, siquando. [A. 39.]

Εἵργω, operor ; item arceo. [Δ. 130, 131.]

Εἰσοκόμος, ου, ὁ καὶ ἡ, lanas carpens, vel tractans ; ab εἶριον, ίου, τὸ, lana, et κομέω, curo. [Γ. 387.]

Εἵσκω, et εἴσκω, assimilor, comparo, ab εἴκω. [Γ. 197.]

Ἐκάτερθεν, utrinque, pro ἐκατέρωθεν ab ἐκάτερος, ἑρα, ερον, alteruter, uterque, regit genit. [Γ. 340.]

Ἐκεύθανον, occultabant, 3. plur. imperf. verbi κεύθω. [Γ. 450.]

Ἐκπέρθω, devasto, fut. ἐκπέσω, aor. 2. ἐξέπραθον, per metathesin, pro ἐξέπαρθον, ἂ πέρθω idem ; ἐκπέσσα, aor. 1. inf. act. ἂ πρίθω, incendio, quod incendi solent urbes quæ vastantur. [A. 19.]

Ἐκταμίως, et poet. κτάμιως, abjecto augmento, et retracto accentu, Æolico more : ut

δέγμενος, pro δεδεγμένος, part. prat. pass. verbi κτείνω, ἔκταμαι, prat. pass. nisi potius sit part. aor. 2. medii; ab ἔκτην, Dor. ἔκταν, à κτῆμι inusitato, idem quod κτείνω. [Γ. 375.]

Ἐκτάμνησι, Ion. pro ἑκτάμνη, 3. sing. subj. præs. à τάμνω, scindo, Ionicè et Doricè pro τέμνω, idem; vel pro ἑκτάμη, poet. inserto ν, et Ion. addito σι, aor. 2. subj. ἑκτέμνω, aor. 2. ἑξέταμον. [Γ. 62.]

Ἐκυρὸς, οὗ, ὁ, socer, mariti pater, quasi δέκυρος, à δέχομαι, excipio; vel quasi ἔκροτος, παρὰ τὸ εἰς αὐτὸν τὴν κόπην ἄγειν, quod ad se puellam adducat in famin. ἑκυρὰ, Ion. ἑκυρῇ, Iliad, χ. 451. mariti mater. [Γ. 172.]

Ἐλασπρῶν, agito, impello; ab ἔλασπῆς, οὗ, ὁ, ab ἐλαύνω. [Σ. 543.]

Ἐλαφιβόλος, qui cervos jaculis figit, venator cervorum. [Σ. 319.]

Ἐλλεδανὸς, οὗ, ὁ, vinculum, restis; ab ἔλλω, stringo; ab εἰλέω, coarcto. [Σ. 552.]

Ἐμὸς, ἡ, ὃν, ab ἐμοῦ, meus. [A. 31.]

Ἐμπάσσω, f. άσω, inspergo, metaph. in-texto; ἐνέπασε, 3. singul. aor. 1. poet. σσ gem. à πάσσω, idem. [Γ. 126.]

Ἐμπεδον, adv. aliquando constanter, continuo; ut hic. [N. 142.]

Ἐνδίσαν, variae sunt hujus verbi derivationes: quidam esse imperf. alii aor. 2. affirmant; quidam ex ἐν, διὰ, et ἵημι, compositum esse volunt, ut sit, dimiserunt canes in illos leones raptores: et ita aor. 2. à the-mate ἐνδίστημι, ut πρόδίσταν, à προίημι. Alii compositum ex ἐν, et δίημι, et significare immorabantur, terebant tempus, (ut sit idem cum ἐνδίαω, atque ab eo derivatum sine reduplicat.) ut sit, tempus terebant canes incitantes; alii docent significare idem quod διώκω, ut sit, insecuti sunt, et à διώ derivant; et ita secundum Eustath. imperf. secundum Hesych. aor. 2. [Σ. 584.]

Ἐνθ' pro ἐνθα, hic, illic, tunc; ut hic. [A. 22.]

Ἐν', pro ἐν, poet. in: sic νυν' pro νῦν. [A. 30.]

Ἐνοπῇ, ἥς, ἡ, clamor; ab ἐνέπω. [Γ. 2.]

Ἐντεα, τὰ, et per contract. ἔντη, arma; et quidem quā aliquam corporis partem tegunt, veluti clypeus, galea, &c. ἀπὸ τοῦ ἐντός περιέχειν τὸ σῶμα, quod internè tegant corpus et ambiant. [Γ. 339.]

Ἐπαιγίζω, fut. ίσω, irruo, impetuose spiro, cum turbine afflo: de ventis dicitur, vel procellā; ab αἰγίς, ἰός, ἡ, procella; quod ab

αἰσσω, verbo poetico, irruo, impeta feror: vel, ut alii, ab αἰγίς, agēs, pellis caprina, de quā ante; et β. 477. quā dicitur impetuosa, et data esse ad terrorem hominum. Iliad. ο. 308. et 310. ἔχε δ' αἰγίδα θεῶν δεινὴν—ἐν δῶκε φερόμεναι ἐς φόβον ἀνδρῶν. [B. 148.]

Ἐπαισσω, fut. ξω, irruo, adior, cum dativo; aliquando accurro, et cum genit. item insequor; item impeto, percutio, invado, cum accusat. aliquando insurgo, ut hic, sine casu; ἐπαισσομαι idem; in omnibus significationibus aliquid impetus et vehementiae significatur, ut et in simplicis αἰσσω significationibus, quamquā plurimae sunt apud Homerum, celero, impeto, percutio, volo, insurgo; aliquando vibro; item declino; item vago, circumvoluto, accurro, attollo. Cum variis prepositionibus variè exponitur: descendendo ad, cum κατὰ, transeo, erumpo, evolo, praecurro, vel procuro; derivatur ab α intens. et ἔω, eo. [B. 146.]

Ἐπειμι, invado, ab ἐπὶ et εἰμι, vado, tertiā personā singul. εἶσι. [A. 29.]

Ἐπειτ' pro ἔπειτα, postquam; ab ἔπει, idem. [A. 35.]

Ἐπευφήμησαν, 3. plur. aor. 1. verbi ἔπευφημέω, à φήμη, ης, ἡ, fama, vel rumor; à φημι, dico: hinc εὐφημος, ου, ὁ καὶ ἡ, laudatus, et εὐφημέω, laudo, approbo. [A. 22.]

Ἐπι, per syncop. pro ἔπεισσι ab ἔπειμι, insum. sic ἐνι, pro ἐνεστι. [Γ. 44.]

Ἐπιγίγνομαι, subnasco, succresco. [Z. 148.]

Ἐπιλεύσσω, εις, ει, videt, ex ἐπὶ, et λεύσσω. [Γ. 12.]

Ἐπιπλώμι, aut ἐπιπλώνω, fut. άσω, navigo in, transnavigo; πλώμι, aut πλώω, poet. pro πλέω, navigo. [Γ. 47.]

Ἐπιπωλέομαι, vado, obambulo, lustro; à πωλέω, idem cum πωλέω, verto, verso. [Γ. 197.]

Ἐπισφύριον, ου, τὸ, fibula ocreae: à σφυρὸν, οὗ, τὸ, malleolus pedis: quoniam supra malleolum pedis stringi solet; est etiam σφύρα, ας, ἡ, malleus. Γ. 331.]

Ἐπιτροχάδην, adv. succinctè, maturè; à τροχάω, carro, festino, rotor; à τρέχω. [Γ. 213.]

Ἐποίχομαι, irruo, percurro, versor in aliquā re: ab οἰχμαι, eo, proficiscor, tempora sumit ab οἰχέομαι, prat. ὄχκα, sed Atticè, ὄχκα, verso η in ω ἐποιοχόμενν, acc. sing. f. part. præs. [A. 31.]

Ἐπώψις, ίου, ὁ καὶ ἡ, spectabilis, adèò ut

sit materia exprobrationis ab ὀπτομαι, video. [Γ. 42.]

Ἔραμαι, idem quod ἐράω, amo, concupisco. [Γ. 446.]

Ἐρεῖναι, interrogo, idem ἔρομαι ab εἶρομαι, idem, dico. [Γ. 191.]

Ἐρεθίζω, f. ἴσω, irrito, exsuscito, ab ἐρέθω, idem; quod ab ἔρις, contentio. [A. 32.]

Ἐρεῖδω, f. σω, firmo, infigo, incambo; ἡρήριστο, 3. sing. plusquamperf. pass. pro ἐρήριστο, quæ est reduplicatio Attica pro ἡρῆιστο. [Γ. 358.]

Ἐρείπω, evertō, deturbo, demolior, pro-ruo, diruo, disturbo. Ἐερίνωτο τείχος, murus dirutus est. ξ. 15. [O. 361.]

Ἐρευνάω, indago, vestigo; ab ἐρέω, primitivum ἐρεῖν, per epenthesisin τοῦ υ, deinde, per epenthesisin τοῦ ν, ἐρευνάω, secundum Eustath. [Σ. 321.]

Ἐρέφω, f. ψα, tectum impono, tego; ἔρεψα, aor. 1. [A. 39.]

Ἐριδμαίνω, ad contentionem provoco, irrito, ab ἐρίς, idos, ἡ, contentio. [Π. 260.]

Ἐρίηρες, Ion. pro ἐρίηγοι, sic in accus. ἐρίηγας, pro -ρους; ab ἐρίηγος, amabilis; à cuius nominat. ἐρίηγος, ου, ὁ καὶ ἡ, fiat, ἐρίη, peramabilis, conjunctus: ab ἐρι, et ἐράω, amo, idem ἐράζω alii deducunt ab ἄρω, adapto; ἑταίρους ἐρίηγας, charos socios, ritè compactos comites, bene aptatos inter se socios. [Γ. 47.]*

Ἐριθός, ου, ὁ καὶ ἡ, lanificus, qui lanificium exercet; ἐριουργός, ab εἶρος, et ἔριον, lana; aliquando γεωργός, agricola; παρὰ τὸ ἐξαν ἐργάζεσθαι ἐριθοὶ hic, messorēs: nam usurpatur καταχρηστικῶς, pro quocunque quastum manibus faciente. Hymn. in Merc. 295. Ἐριθον τλήμονα, miserum Erithum; quod quidam reddunt famulum; παρὰ τὸ ἐρις, καὶ τὸ θῆς, ὃ σημαίνει τὸν μισθωτὸν, Coul. [Σ. 550.]

Ἐρικυδής, εὐός, ὁ καὶ ἡ, valde illustris, admodum gloriosus; à κῦδος, εὐός, τὸ, gloria. [Γ. 64.]

Ἐρρήξεν, perrupit, 3. sing. aor. 1. pass. verbi ῥήσσω vel ῥήννυμι. [Γ. 348.]

Ἐρρίγα, prat. med. verbi ῥίγνω, timeo; dicitur ῥρίγα in augmento, et non ῥέριγα, quia ῥ non solum in imperfecto, sed etiam in perfecto geminatur, sed non reduplicatur: nisi potius ῥρρίγησι sit subj. verbi ῥρρίγνω, facti ex hoc prat. medio; ῥίγνω autem dicitur ἀπὸ τοῦ ῥίγος, εὐός, τὸ, frigus vehemens. [Γ. 354.]

Ἐρύγμηλος; ου, ὁ καὶ ἡ, pro ἐρύγηλος; graviter boans; vel ἐρευγόμενος τὴν τροφήν, ructans cibos; ab ἐρεύγω, ructo, ructum edo; ἐρευγέσθαι φωνήν, emitte vocem. [Σ. 580.]

Ἐρύκω, fut. ξω, contineo, arceo, impedio: sed ἐρύω, fut. σω, tueor, traho. [Γ. 113.]

Ἐρῶν, ἥς, ἡ, impetus; ab ἐράεω, fluo; interdum et impetu feror; aliquando ἐρῶν, cessatio, ut Iliad. π. 301. ab ἐρᾶέω, cesso. [Γ. 62.]

Ἐσαθρέω, intueor oculis defixis; ab εἶς, et ἀθρέω, despicio, observo: sed ἀθρέω fit à θεαρέω per syncop. video, contemplor; ubi a est ἐπιτατικόν τι, seu intensivum quiddam. [Γ. 450.]

Ἐσσυμένως, properè; à σεύω, suprâ. [Γ. 86.]

Ἐσσω, pro ἔσο, quod est pro εἶσο ab εἶμην, plusquamperf. pass. ab ἔω, induo. [Γ. 57.]

Ἐτάσιος, ου, ὁ καὶ ἡ, iners, vanus, irritus, inutilis; ἀπὸ τοῦ ἀήτης, ventus, ex quo ἀητάσιος, et per syncopen ἐτώσιος; ab a privat. et ἔτος, verus. [Γ. 368.]

Εὔ, feliciter. [A. 19.]

Εὐγένειος, et Ionice ἡγγένειος, probe barbatus, prolixam alens barbam, probe ornatus pilis circa mentum. [Σ. 318.]

Εὔκομος, ου, ὁ καὶ ἡ, bene comatus, vel pulchrè, per poeticeam diatesin ἡκομος, ab εὔ, benè, et κομή, ἥς, ἡ, cæsaries: quod quidam à κομέω, curo, alo: alii à κοσμέω, orno, deducunt. [A. 36.]

Εὔρος, ου, ὁ, ventus orientalis, inter aquilonem et vulturnum medius, quasi ἀπὸ τῆς ἑω ῥέαν, ab aurora fluens. [B. 145.]

Εὐφρων, ονος, ὁ καὶ ἡ, ritè sapiens, lætum reddens; hinc εὐφραίνω, delecto, lætum reddo. [Γ. 246.]

Εὐώδης, εὐός, ὁ καὶ ἡ, idem quod εὐόδμος, sive εὐόσμος, fragrans, bene olens; ab εὔ, bene, et ὀδμή, sive ὀσμὴ, ἥς, ἡ, odor; quod ab ὀζω, oleo, fut. ὀζέσω. [Γ. 382.]

Ἐφαν, Bacot. pro ἔφασαν, 3. pl. imperf. à φημί. [Γ. 161.]

Ἐφορμάω, f. ἴσω, cum impetu irruo; ab ἐφράω, idem. [Γ. 165.]

Ἐχεπευκής, εὐός, ὁ, ἡ, τὸ ἐχεπευκέες, habens amaritudinem, amarus, acerbus, austerus, tristis, lugubris, mortifer; à πείκη, picea, arbor. it. amaritudo. Vide a. 51. [Δ. 129.]

Ἐχμα, τὸ, ατος, proprie quod coheret, stabilimen, stabilimentum. Ἐχματα πέτρης, coherentia saxi cum reliquo monte. [N. 139.]

Ἐχῶ, f. ἔξω, hic, dirigo; ἔχον, pro εἶχον, 3. pl. imperf. [Γ. 263.]

Ἐως, et poet. εἰως, donec; τέως, tamdiu; ab ὤς. [Γ. 291.]

Ζ

Ζάθεος, ἐν, ὁ καὶ ἡ, valde divinus, inclytus; ἃ ζᾷ particula augmentativa, et Θεός, Deus. [Α. 38.]

Ζάκοτος, ου, ὁ καὶ ἡ, furiosus, valde iracundus: ἃ ζᾷ, et κότος, ου, ὁ, ira vetus. [Γ. 220.]

Ζευγνύω, vel ζεύγνυμι, jungo, copulo, ἃ quo in fut. ζεύξω, υ. 495. ζευγνύμεναι, præs. inf. pro ζευγνύναι. [Γ. 260.]

Ζεύγος, εος, τὸ, jugum; ἃ ζευγνύω [Σ. 543.]

Ζέφυρος, ου, ὁ, Zephyrus, Favonius dictus; ita dicitur quasi ζωνφόρος, vitam ferens, aut ea quæ ad vitam attinent: quoniam τῷ θεῷ πνέοντος αὐτοῦ οἱ καρποὶ αὐξοῦνται, quòd eo flante, terra hyemali frigore constricta aperiat, ac plantæ omnes germinant; hinc Odys. η. 119. Ζεφυρὶν πνέουσα τὰ μὲν φύει, Zephyrus spirans hæc crescere facit, id est, Ζεφυρίν πνοή, Zephyrius flatus. [Β. 147.]

Η

Ἡ, vel, conjunctio. [Α. 27.]

Ἡδη, jam, olim. [Γ. 184.]

Ἡθος, εος, τὸ, unde plur. ἥθα, ἥθη, propriè sedes consuetæ, locus consuetus, item domicilium, mansio, locus natalis; item, mos, consuetudo, indoles; ab ἔθος, atque pro eo sæpè usurpatur. [Ζ. 511.]

Ἡχθην, ης, η, aor. 1. pass. ab αἰσσω, irruo. [Γ. 368.]

Ἡκα, quietè, sensim, submissè. [Γ. 155.]

Ἡλάσκω, vagor errabundus, circumteo, declino; ἡλάσκουσιν, 3. pl. præs. v. additâ; hinc ἡλακάτη, ης, ἡ, colus muliebris, Od. δ. 131. cuius plur. τὰ ἡλακάτα, Od. ζ. 53. [Β. 470.]

Ἡλέκτωρ, ορος, ὁ, sol, apud Homer. ab ἄλεκτρος, ου, ὁ καὶ ἡ, lecto carens: quia sol è lectis discedere cogit; vel, quia ipse est ἄλεκτρος, id est, ἀκοιμήτως εἰλούμενος; ἡλέκτρον, ου, τὸ, electrum, Odys. δ. 73. [Ζ. 513.]

Ἡμέτερος, α, ον, noster, ab ἡμεῖς. [Α. 30.]

Ἡμῶν, fut. ὕσω, inclino, ut hic; ἐπὶ τῷ ἡμῶν ἀσταχέεσσιν, id est, ἐπικατακλίνει τοὺς ἀσταχέας τοῖς σταχέσιν aliquando inclino,

cum accusat. aliquando nuto, aliquando cado; derivatur ἃ μῶν, η præposito. [Β. 148.]

Ἡνίον, ου, τὸ, habena; ab ἡνία, ας, ἡ, idem; Eustath. ab ἐνῶν, derivat. est enim ἡνία δεσµὸς ἐνωτικὸς τῶν ἵππων; hinc ἡνίοχος, ου, ὁ, auriga, ε. 231. et -χεύς, εός, ὁ, ε. 505. [Γ. 261.]

Ἡπεροπειτής, εός, ὁ, deceptor; hinc ἡπεροπεύω, 399. huius libri, decipio; ab ἡπειρος, pro ἀπειρος, ου, ὁ καὶ ἡ, infinitus, innumerus, et ὀπεύω, ominor; quod est ab ὀψ, ὀπός, ἡ, vox; vel, secundum Eustath. quasi ἡμεροπειτής, ab ἡμερος, ἐξου, blandus, et ὀψ, vox, qui blandis verbis decipit. [Γ. 39.]

Ἡσκειν, Ion. pro ἡσκει, ab ἀσκέω, adjecto ν, poet. exerceo, paro, elaboro, orno. Vid. ἡσκηται, κ. 438. [Γ. 388.]

Ἡύτε pro εὔτε, ceu, instar, sicut, velut, tanquam. [Π. 7.]

Θ

Θ' pro τε, et: τε autem apostrophatur: et τ' mutatur in θ' sequenti vocal. aspirat. [Α. 22.]

Θάλαμος, ἄμου, ὁ, thalamus, cubiculum; propriè uxoris et mariti; ἀπὸ τοῦ θάλος, florens, virens, γ. 174, vel ἀπὸ τοῦ θάλασιν, quòd ibi calefiant. accipitur per synecdoch. pro totâ domo. [Γ. 141.]

Θάλασσα, ἥς, ἡ, mare; ab ἄλς, ἄλδς, ἡ, idem, per pleonasmum τοῦ θ, sed ὁ ἄλς, ἄλος, sal. Alii autem deducunt ἃ σάλος, salum; quasi σάλασσα. [Α. 34.]

Θέσκελος, ἐλου, ὁ καὶ ἡ, Dei similis, admirabilis; ἃ θεός, et εἶκελος, similis; ab εἶκω. [Γ. 130.]

Θιν, aut θῖς, θινός, ὁ καὶ ἡ, propriè cumulus frumenti. Item cumulus arenæ in litore, vel ipsum littus. Venit ἃ θείνω, ferio, quia littus fluctibus feritur. [Α. 34.]

Θρεξάσκω, salto, cursito; ἃ θρέξω, [Σ. 599.]

Θυμός, οῦ, ὁ, animus, mens, propriè animus iratus: vel secundum Stoicos, ὀργὴ ἀεχομένη, ira nascens: ἃ θυώ, idem quod θυώνω, propero, curro, cum impetu eo quasi furibundo. Sed θυώ, aliquando est sacrifico, macto. [Α. 24.]

Ι

Ἰαύω, commoror, tempus tero, dormio; ab ἰον, ου, τὸ, solum. [Ι. 325.]

ἰδρύθησαν, resederant, 3. pl. a. 1. pass. Ion. pro ἰδρύθησαν, verbi ἰδρύω. [Γ. 73.]

ἱερεὺς, εὖς, ὁ, sacerdos: in accus. ἱερῆα, Ion. pro ἱερέα· hinc ἱερεία, ας, ἡ, et ἱερεύω, sacrificio; ab ἱερός, sanctus, quod ab ἱεμαι, cupio: quia sacra sunt appetenda, inquit Martinus. [A. 23.]

ἱθι, præs. imper ab εἶμι, vado. [A. 32.]

ἱκνέομαι, tempora sumit ab ἱκνμαι, hinc aor. 2. med. ἱκίμην, venio, pervenio, et inf. ἱκέσθαι. [A. 19.]

ἱμερέεις, εσσα, εν, desiderabilis; idem quod ἱμερετός, β. 751. [Γ. 397.]

ἱού, adv. gaudentis aliquando; hinc ἱυγή, et ἱυγμός, clamor; item fistulæ cantus, ut hic. [Σ. 573.]

ἱσπύδαντες, εία, υ, densus instar equi, ex setis equinis hirsutus; ab ἱσππος, ου, ὁ, et δασύς, εία, υ, densus, consitas, pilosus; hinc δάσος, εος, τό, locus sylvestris. [Γ. 369.]

ἱσπουρις, ἰδος, ἡ, epitheton galeæ, apicem seu cristam ex setis equinis habentis; ab ἱσππος, ου, ὁ, et οὐρά, ᾗς, ἡ, cauda. [Γ. 337.]

ἱσπέδον, ου, τό, planities, æquus campus; ab ἱσπέδος, ου, ὁ καὶ ἡ, planus, quod ab ἱσος, η, εν, et πέδον, ου, τό, campus. [N. 142.]

ἱσπός, οῦ, ὁ, malum navis; item instrumentum textorium; item tela, ut hic, ab ἱστημι, statuo, appendo. [A. 31.]

ἱστωρ, ορος, ὁ καὶ ἡ, hic, arbiter, propriè, sciens, peritus; ab ἱστημι. [Σ. 501.]

ἱφι, fortiter; ab ἱς, ἡ, genit. ἰνός, fibra, in qua maximè vis corporum inest, et per consequens, robar. [A. 38.]

ἱών, particip. ab εἶμι, vado, acc. sing. ἰόντα. [A. 27.]

K

καγχάζω, fut. σω, cachinnor, effusè rideo; καγχαλάω, idem; καγχαλόωσι, pro καγχαλώσι, 3. plur. præs. subjunct. [Γ. 43.]

καγχαλάω, cachinnor, lator, gestio, exulto: idem καγχάζω, vox facta per onomatop. καγχαλόωσι, pro καγχαλώσι. [Z. 514.]

καθίζω, fut. σω, sedere facio; κάθισον, 2. sing. aor. 1. imperat. ab ἵζω, idem. [Γ. 69.]

κακῶς, inciviliter, à κακός, malus. [A. 25.]

καλύπτω, f. φω, operio, tego; καλυψάμενος, ἐν, εν, part. a. 1. mea. [Γ. 141.]

κάμαξ, κος, ἡ, vitis pedamentum, adminiculum, palus, ut hic; παρὰ τὸ κάμνειν τῷ

βάρει, quòd gravetur et deficiat sub pondere. [Σ. 563.]

καμπύλος, η, εν, curvus, flexibilis: à κάμπτω, deflecto, curvo; idem γάμπτω. [Γ. 17.]

κατακαίω, f. αύω, deuro, urendo absumo; à καίω, accendo, inflammo; aor. 1. κατέκηα. [A. 40.]

καταπλήσσω, fut. ξω, percello, obstupefacio; κατεπλήρη, 3. sing. aor. 2. pass. à πλήσσω, fut ξω, percutio. [Γ. 31.]

κατέπεφε, per syncop. pro κατεπέφενε, ex ἐπέφενε, quòd reduplicatione fit ex ἔφενε, aor. 2. verbi φένω, occido, interficio, vel potiùs καταπέφνω, idem quod simplex πέφνω, interficio; quod factum, inquit Eustathius, à φένω, idem, per syncop. et anadiplosium. [Γ. 281.]

κατηρεφής, εὖς, ὁ καὶ ἡ, tectus, idem quod ἐπηρεφής, antè; dicitur κύμα κατηρεφής, unda quæ se attollendo velut alto quodam tecto operit. [Σ. 589.]

κατήφεια, ας, ἡ, et Ion. κατηφείη, vultus demissus, seu pudor cum mœrore, dedecus; à κατηφείω, χ. 293. vultum demitto; hinc κατηφής, εὖς, ὁ καὶ ἡ, Odys. ω. 431. qui est vultu demisso ex pudore aut tristitià: κατηφόνες, ω. 253. infames qui prodire non audent; dicitur ἀπὸ τοῦ κάτω τὰ φάν βάλλειν, quòd tristes et pudore affecti oculos dejiciant. [Γ. 51.]

κεῖθι, illic; κεῖσε, illac, ab ἐκεῖνος. [Γ. 402.]

κενός, Ion. pro κενός, ἡ, ἐν, vacuus. [Γ. 376.]

κεκλήσομαι, paulò post fut. verbi καλέω, quod format præter. pass. κέκλημαι, tanquam à κλέω, à cuius secundà personà κέκλησαι, formatur κεκλήσομαι, σν. [Γ. 139.]

κεκορυθμένος, per syncop. pro κεκορυθμένος, η, εν, armatus, munitus, à κορυθέω aut potiùs, secundum alios, per antistachon, pro κεκορυσμένος: à κορύσσω, galeà armò: item, armò in genere; à κύρως, υθος, ἡ, galea. Κεκορυθμένα χαλκῷ, ferro munita, aut acuminata, aut ferreas cuspidès habentia. [Γ. 18.]

κεραός, οῦ, ὁ, cornutus; à κέρας, τος, τό, cornu. [Γ. 24.]

κερδίων, κέρδιον, utilius; κέρδιστος, utilissimus; à κέρδος, εος, τό, lucrum. [Γ. 41.]

κερτομέω, convicior; maledictis incesso, quasi cor alicui conviciis et probris proscindo, cor pungo et vellico, dictis morda-

cibus concido. Item derideo contumeliose. [π. 261.]

Κηαίς, εσσα, εν, fragrans, bene olens, propriè, ex suffitu et aromatis quæ comburuntur; à κῶ, jaceo, dormio: nam est propriè epitheton thalami; vel, à καίω, uro, et ὄζω, oleo. [Γ. 382.]

Κίθαρις, ιος, ἡ, cithara; à κιθάρα, idem; παρὰ τὸ κινεῖσθαι ῥαδίως, quòd facilè moveatur; vel παρὰ τὸ κινεῖν εἰς ἔξωτα, quòd audientes ad amorem alliciat; hinc κιθαριστής, ὅς, ἡ, ars canendi citharà, β. 600. et κιθαρίζω, σ. 570. citharà ludo; et κιθαριστής, citharista, Hym. in Musas et Apoll. 3. [Γ. 53.]

Κίλλα, ης, ἡ, Cilla, urbecula, in qua fuit templum Apollinis. [A. 38.]

Κινύρομαι, lugeo, propriè querulà voce; hinc κινυρός, εἶ, ῥον, lugens, querulus; ἀπὸ τοῦ κινεῖν τὰ νεῦρα, quòd lactus nervos moveat, et emittat vires. [Π. 5.]

Κιχέω, f. ὥσω, invenio, comprehendo; et poet. κιχέω, κιχάω et κίχημι, à κίω, vado, et χέω, χῶ, capio. [A. 27.]

Κλαγγήδον, adverb. cum clangore; à κλαγγή, ης, ἡ, clangor, propriè avium; aliquando militum, quum in hostem impetum faciunt; tribuitur et suibus, canibus, &c. à κλάζω, clango. [B. 463.]

Κλέπτω, fut. φω, furor, decipio: quasi à καλύπτω, quia secretè furatur; hinc κλέπτης, ου, ὅ, fur. [Γ. 11.]

Κληρός, ου, ὁ, sors; à καλέω, voco, advocans ad se eum qui sortitur: significat et hæreditatem, ο. 498. hinc κληρώω, f. ὥσω, sortior, sorte lego. [Γ. 316.]

Κλύω, audio, hinc κλύμι, inde κλύθι in imperat. præ. [A. 37.]

Κοίλησι, dat. pl. f. pro κέλαις, Ionicè; à κοῖλος, εἰλη, εν, concavus, unde dicitur cœlum, ob concavitatem: hinc κοιλία, ας, ἡ, venter, ob eandem causam. [A. 26.]

Κοναρίζω, resono; κονάριζε, 3. sing. imperf. Ion. pro ἐκονάριζε, idem κοναίεω, à κόνατος, ου, ὁ, sonitus; dicitur à κινεῖν βοήν. [B. 466.]

Κονίσταλος, ου, ὁ, pulvis excitatus; à κόνις, εως, ἡ, pulvis, et ἄλλομαι, salio. [Γ. 13.]

Κόπρος, ου, ὁ καὶ ἡ, stabulum boum hîc: propriè, stercus; à κόπρος, molestia, ut sit quasi κοπιάρος, quòd retentio excrementorum sit molesta et periculosa, Harm. [Σ. 575.]

Κραίνω, perficio, effectum reddo, efficio: item impero, fut. κρανῶ, uorist. 1. ἔκρανα,

Attic. ἔκρανα, à quo imperat med. pleonasmò poetico κρήνον, itidemque infin. κρηῖναι, Il. i. 101. κραίνω autem quasi κρααίνω, à κράα, caput, quod cùm alicui effectum aliquid redditur sumus, capite innuendo pollicemur; ἐπικραῖναι, inquit Hesychius, est τῇ κεφαλῇ ἐπινεύσαι. [A. 41.]

Κραναός, ἡ, ἐν, asper, sterilis, montanus; à κρήνον, ἡνυ, τὸ, vertex, montis caput. [Γ. 201.]

Κρατῆρες, ἂ, ὄν, fortis, durus, vehemens, minax: à κράτος, εος, τὸ, vis, victoria; à quo fit κρατέω, imperium teneo, vinco, sum superior. [A. 25.]

Κρααίνω, pulso pedibus, lascivè salto, ut hîc, pro κρααίνω: à κρούω, pulso. [Ζ. 507.]

Κτήμα, ατος, τὸ, possessio; κτήματα, bona, facultates; à κτάομαι, κτήσομαι, κέκτημαι, acquiro, possideo. [Γ. 71.]

Κτίλος, ου, ὁ, aries; παρὰ τὸ κτεῖν τῶν λοιπῶν, quòd dux gregis præcedit reliquas oves: vel quasi ἀκτίλος, ἀβ ἄγω, duco. [Γ. 196.]

Κυδιάω, glorior, superbio, κυδιάων, άουσα, άον, et poet. κυδιάν, à κῦδος, εος, τὸ, gloria. [Ζ. 509.]

Κύνος, ου, ὅ, cygnus; à κυῖν, miscere: quòd plus cæteris misceat et fodiat limum in cibis indagandis. [B. 460.]

Κυνέη, ης, ἡ, propriè canis pellis, ex quâ consueverunt conficere galeam: sed in genere sumitur pro omni galed. [Γ. 316.]

Κυνῶπις, ἰδος, ἡ, invercunda, impudens; à κυνώπης, ου, ὁ. [Γ. 180.]

Κύρω, nanciscor, incido, ut hîc; item, sum, existo, fut. κύρω ἐπὶ σώματι κύρωας, corpori impingens; hinc κύρμα, ατος, τὸ, ε. 488. id, in quod aliquis incidit, prædu quam aliquis nanciscitur; est et κυρέω, idem, unde 6. Hym. ad Neptun. κυρήσαι. [Γ. 23.]

Λ

Λάβρος, ου, nimium vorax, quasi λίαν βορές, vel vehemens, rapidus, immediocris, impetuosus, quasi λίαν βαρὺς, et ita inanimitatis tribuitur; hinc Iliad. φ. 473. λαβρένομαι, fut. σομαι, immodestè et arroganter loquor, et ibid. 479. λαβεργόρης, ου, ὁ, procaciter loquax. [B. 148.]

Λαμβάνω, capio, accipio. Λάβησι aor. 2. subj. Ionicè et per poetice. παραγωγ. pro λάβη. [I. 324.]

Λαπάγη, ης, ἡ, ea pars corporis, quæ est inter costas, nothas, et ilia; à λαπαρός, εἶ,

ἐν, vacuus, inanis, mollis; à λαπάζω, vacuo, inanio. [Γ. 359.]

Λέγω, f. ξω, numero, híc; ἐλέχθην, aor. 1. pass. [Γ. 188.]

Λειμῶν, ὤνος, ὁ, pratum, locus irriguus: quo ὕδωρ λείεσται, aqua desinit. Ἀσίῳ ἐν λειμῶνι, Asia in prato; ubi aliqui legunt Ἀσίῳ, pro Ἀσίῳ, Ionic. per syncop. ab Ἀσίας, vir illustris, cujus erat pratum; alii Ἀσίῳ, in Asia; nonnulli Ἀσίῳ id est, limoso; ab ἄσις, limas, Coul. [B. 461.]

Λειριέις, ἑσσσα, ἐν, liliacens; item suavis; à λείριον, iou, τὸ, Lilium. [Γ. 152.]

Λελάθοντο pro λάθοντο anadiplosiasmo Ionico, aor. 2. med. oblii sunt. Sic λελαβέσθαι pro λαβέσθαι, Od. δ. 388. λελάχωσι pro λάχωσι, η. 80. ο. 350. χ. 344. ψ. 76. [Δ. 127.]

Λεπταλέος, α, ου, tenuis; à λεπτός. [Σ. 571.]

Λέχος, εος, τὸ, lectus: à λέγω, cubare facio; λέγομαι, cubo, jaceo, dormio; hinc ἀλοχος, ου, ἡ, conjux, ubi α idem quod σιν, vel ὁμοῦ. [A. 31.]

Λέων, οντος, ὁ, leo, animal perspicacissimum, παρὰ τὸ λάω, quod est βλέπω. [Γ. 23.]

Λήϊον, ου, τὸ, seges, campus segetum, apud ποιήτας. [B. 148.]

Λιλαίομαι, cupio, appeto, desidero, ποῖτ. voz, idem γλήχομαι in prosá, λιλαίειαι, Ion. pro λιλαίη, γ. 399. λιλαίμενοι, part. præs. med. [Γ. 133.]

Λίνον, ου, τὸ, chorda citharæ, quæ ex lino fieri solet, ε. 488. [Σ. 570.]

Λίς, ιος, ὁ idem quod λέων, leo. [Σ. 318.]

Λόφος, ου, ο, proprie, jumentorum cervix cui jugum imponitur; à λέπω, decortico, quòd à cervice incipiant animalia exco-riari: est et hominis collum, et crista, seu setæ equinæ in galeâ. [Γ. 337.]

Λώβη, ης, ἡ, injuria, dedecus, fortè à לבב laab, subsannare. [Γ. 41.]

M

Μαρμαίζω, splendo, hinc μαρμαίεστος, έα, εν, splendens, et μάρμαρος, ου, ὁ καὶ ἡ, marmor, μ. 380. est et μάρμαρος, splendidus, vel marmoreus, π. 735. πέτρων μάρμαρον, lapidem splendidum, vel marmoreum. [Γ. 126.]

Μάστταξ, ακος, ἡ, esca, ut híc, et os, oris, labrum superius; à μασάομαι, mando, comedo, voro; sed μάσσω, pinso. [I. 324.]

Μάχαιρα, ας, ἡ, culter, brevis gladius,

aut simpliciter, gladius; à μάχη, ης, ἡ, pugna. [Γ. 271.]

Μεθίειν, aor. 2. subj. ποῖτ. pro μεθῶ· vocalis circumflexa ὦ, resolvitur in έω deinde, metri gratiâ, inseritur ι. à μεθίημι. [Γ. 414.]

Μέν, quidem, conjunct. [A. 18.]

Μενεαίνω, avidè cupio, impetu feror; item iratus sum; item gemo, π. 492. κτενόμενος μενέανει, dum trucidaretur gemebat; hinc aor. 1. μενεήναμεν, τ. 58. à μένος, εος, τὸ, animi ardor, et impetus. [Γ. 379.]

Μένω, significat in bello, in statione et loco suo manens expectare, et sustinere irruentem; μενέαιας, 2. sing. aor. 1. opt. Æol. [Γ. 51.]

Μετέησι, Ion. et ποῖτ. pro μετῆσι, hoc autem poetica parag. pro μετῇ, interfuerit; 3. sing. subj. præs. verbi μέτειμι. [Γ. 109.]

Μεῦ pro μού, Doricè. [A. 37.]

Μῦ et οὔ, duæ negationes apud Græcos vehementer negant. [A. 28.]

Μὴ, nè, non. adverb. [A. 26.]

Μηρόν, ου, τὸ, femur: à μηρὸς, οῦ, ὁ, idem: quòd à μέρος, εος, τὸ, pars; vel μείρω, divido, quòd corpus in femore dividi incipit. [A. 40.]

Μητίζομαι, et μητίομαι, machinor, híc, concito, efficiam; μητίσσομαι, fut. pro μητίσσομαι, à μητις, ιδος, ἡ, consilium. [Γ. 416.]

Μίρ, pro ε Doricè, est omnis numeri et generis, significans ipsum, ipsam, ipsos, ipsas, ipsa; aliquando ejus. [A. 29.]

Μιχθεῖς, εῖσα, ἐν, part. aor. 1. pass. μίγνυμι, mutuatur sua tempora à μίγω, inusitato. [Γ. 48.]

Μοιρηγεῖς, εος, ὁ καὶ ἡ, felici fato natus, à μοίρα, ας, ἡ, fatum, felicitas, &c. et γίνομαι. [Γ. 182.]

Μῦθος, ου, ὁ, primum, quæcunque oratio fuit, dein pro fabulâ tantum sumitur: aliquando consilium, aliquando mandatum, ut in 32. car. [A. 25.]

Μυῖα, ας, ἡ, musca; μυιάων, pro μυῖων, Doric. à μύω, claudio: quòd oculi earum conniveant; vel à μύζω, murmuro: circumvolantes enim murmurant, Harm. [B. 469.]

Μυκηθμός, ὁ, οὔ, mugitus; à μυκάω, mugio; παρὰ τὸ μῦ λέγειν, vox fictitia; est etiam μύκηρα, μύκησις, μύκη, idem. [Σ. 575.]

Μωμέομαι vel -άομαι, f. ἵσσομαι, vituperò, à μῶμος. [Γ. 412.]

N

Ναός, οῦ, ὁ, templum; sed Atticè ναὸς,

Ion. νῆς, παρὰ τὸ ἐναίειν ἐν αὐτῇ τὸν Θεὸν, quod dicitur domus Dei. [A. 39.]

Νεκτάρεος, εἶα, εὐν, nectareus : nectaris odorem et suavitatem referens, ideoque divinus ; νέκταρ, ἄρος, τὸ, potus deorum. [Γ. 385.]

Νεμεσπτός, ἡ, ὄν, reprehensibilis, ποῖτ. Epenthesi, νεμεσπτός· ἂ νεμεσάω. [Γ. 410.]

Νέρμαι, neo, nato, vado, redeo, ut hic, exeo, abeo, β. 84. fut. ἵσονται sed νέω, nuo, fut. νέω· ναίηαι, Ionice paragoge pro νῆν, 2. persona præs. sub. [A. 32.]

Νήϊος, ἰα, ιον, vel νήϊος, ου, ὁ καὶ ἡ, navalis ; ἂ ναῦς, ὅς, ἡ, navis ; νήϊον ξύλον, lignum navale, pro quo apud Homer. δῶκε νήϊον, ut Iliad. ο. 410. p. 744. et Odys. ι. 384. hic autem, ut et ν. 391. simpliciter νήϊον, lignum navale. [Γ. 62.]

Νηλεὺς, et νηλὺς, ἑός, ὁ καὶ ἡ, sævus, immiseriors ; ἂ νῆ, priv. et ἐλεέω, misereor. [Γ. 292.]

Νηπίη sc. ἡλικία, infantula ætas, infantia. [O. 363.]

Νήπιος, α, ον, adj. infirmus, invalidus, infans. Νηπίη Ion. pro νηπία. Κούρη νηπίη, puella infans. [Π. 8.]

Νίκη, ης, ἡ, victoria : quasi ἐνίκη, id est, ἐνὶ ἡκούσαι, uni accedens ; vel quasi ἐνίκη, id est, ἐνὶ εἰκούσα, uni cedens ; vel, ut Plutarchus vult, quasi μπεῖκν, παρὰ τὸ μὴ εἶκναι, ἂ non cedendo. [Γ. 457.]

Νίφας, ἄδος, ἡ, nix confertim et cum impetu decidens, imber nivalis ; ἂ νίφω, pingo ; νιφάδουσιν, ποῖτ. pro νίφασιν· hinc νιφάεις, ὅεσσα, ὅεν, nivosus, ν. 754. [Γ. 222.]

Νηυσί, dat. pl. Ion. ἂ ναῦς. [A. 26.]

Νομός, οὔ, ὁ, pascuum, pascua ; item pastus, pabulum, præda, cum accentu in ultimâ ; ἂ νέμω, pascō ; sed νόμος, cum accentu in penultimâ, lex, consuetudo. [B. 475.]

Νότης, ου, ὁ, Notus ; ἂ νοτὶς, humiditas ; quia est humidus et nebulosus ventus. [B. 145.]

Νύ, dictio enclitica et expletiva, quæ otiosa est. [A. 28.]

Νύμφα, et νύμφη, ης, ἡ, sponsa, propriè, nympha, nurus ; hinc νυμφεύω, do nuptum. [Γ. 130.]

Νῦν, nunc, adv. [A. 27.]

Νυδὺς, οὔ, ἡ, filii seu fratris uxor ; Græci enim pro Helenâ, ceu pro fratris communis uxore recuperandâ pugnabant. [Γ. 49.]

Ξ

Ξεινοδέχος, et Ξεινόδοκος, ου, ὁ καὶ ἡ, hospitium præbens ; ἂ ξένος ποῖτ. pro ξένος, ου, ὁ, hospes, et δέχομαι, accipio ; notandum est in huiusmodi verbis compositis, quando actio significatur, accentum esse in penultimâ ; cum passio, in antepenultimâ : ut ξεινοδέχος, præbens hospitium ; ξεινόδοχος, cui hospitium præbetur. [Γ. 354.]

Ξενίζω, sive ξενίζω, hospitio suscipio ; ἂ ξένος, ου, ὁ, hospes. [Γ. 207.]

Ξίφος, εὐς, τὸ, gladius ; ἂ ξέω, seco, et ἀφ᾽, ἧς, ἡ, tactus, quod ejus acies tetigerit, illud secat. [Γ. 272.]

Ξυδὺς, communis. Ξυδὺς ἐνυάλιος, communis Mars. 6. 309. Ξυδὸν κακὸν, commune malum. Penultima ubique longa est naturâ. [Π. 262.]

Ο

Ὀθόνη, ης, ἡ, linteum, velum, ὀθῆσι, dat. pl. pro ὀθύναις. [Γ. 141.]

Οἱ ἄμφι Πριάμω, Priamus, vel Priami comitatus. [Γ. 146.]

Ὀϊζύω, f. σω, ærumnas perpetior, gemo, lamentor ; ab ὀϊζύς, ὅς, ἡ, ærumna, ζ. 285. fit autem ὀϊζύς, ex paragoge vocis οἱ, quæ est lamentantis, ut ex αἰ αἰδίζω. [Γ. 408.]

Οἶκος, ου, ὁ, domus ; hinc adverbium οἰκάδς, et οἰκόνδς, domum. [A. 19.]

Οἶος, α, ον, cum aspero, qualis. Οἶη Ionice pro οἶα. Z. 146.]

Ὀῖς, ὅς, ὁ, in masc. aries ; in fæmin. ovis : est et οἶς, οἶδς, λ. 677. [Γ. 197.]

Ὀῖτος, ου, ὁ, ærumna : item, exitium, infelix fatum ; ab οἱ dolentis. [Γ. 417.]

Ὀλβαιοδαίμων, ονος, ὁ καὶ ἡ, felix ; ab ὀλβιος, ιου, ὁ καὶ ἡ, felix, dives, locuples ; ab ὀλβος, ου, ὁ, felicitas, opes, agrorum possessio ; παρὰ τὰς ὀλὰς, hordea ; ὀλβιος, et ὀλβος, ὁ περὶ τὰς ὀλὰς εἶος (hinc Anglia et Scotia dicuntur ὀλβιον sed longo in tempore ο μωτάτω in α. hinc ἄλβιον) et δαίμων, ονος, ὁ καὶ ἡ, felix. [Γ. 182.]

Ὀλοότερος, ου, ὁ καὶ ἡ, pro quo ὀλοότερος, omni ex parte rotundus, in modum rotæ ; ab ὅλος, η, ον, et τρέχω· aut ab ὀλοός, ἡ, ὄν, secundum Eustath. et tum significat, perniciosus in eundo. [N. 137.]

Ὀλοώτερος, ἑρα, ερον, perniciosior, compar. ab ὀλοός, ἡ, ὄν. [Γ. 365.]

Ὀλυμπος, ου, ὁ, Mons Olympicus, et

propter altitudinem, caelum, quasi ὀλόλαμπος, quod aër semper ibi est lucidus; ab ὅλος, et λάμπω, luceo. Vel, ut alii volunt, quando pro caelo accipitur, ab ὅλος et λαμπρός, quod totum caelum stellis splendeat. Dicitur Ionic. οὐλυμπος: hinc possess. δούλωτος, coelestis. [A. 18.]

*Ομβριμος, sive ὄριμος, ου, ὁ καὶ ἡ, robustus, et validus; ab βριάω, robustum reddo, vel robustus sum; item, impetuus et rapidus; ab ὀμβρος, ου, ὁ, imber, ut δ. 453. ὄριμον ὕδωρ, aqua impetuosa. In utraque significatione Eustath. deducit à particulâ βρι, per pleonasmum, et exponitur in bonam et malam partem; hinc ε. 403. ὄριμοεργός, οὐ, καὶ ἡ, horrenda et violenta patrans, et ε. 747. ὄριμοπάτην, ης, ἡ, ex forti patre genita. Vide ὄμβρος, γ. 4. [Γ. 357.]

*Ομβρος, ου, ὁ, imber: ab ὀμβός, ἡ, ὄν, et ῥόος, ου, ὁ, fluxus: quidd simul et confertim pluat; hinc per parenthesin τοῦ ι, fit ὄμβρομος, ου, ὁ καὶ ἡ, γ. 357. impetuus, gravis; aliquando ὄριμος, sine μ. sed tum potens, minax, fortis, δ. 453. Vide γ. 357. [Γ. 4.]

*Ομηλικία, ας, ἡ, ætatis æqualitas; cætus æqualium; ab ὀμήλιξ, κος, ὁ καὶ ἡ, coætaneus, quod est ab ὀμιλος, ου, ὁ, cætus, seu ὀμός, ἡ, ὄν, similis, et ηλικία, ας, ἡ, statura. [Γ. 175.]

*Οππότερος, uter; ποῖτ. pro ὀπότερος, ἐρά, ρον, à πότερος idem. [Γ. 72.]

*Ορις, ὄρνιθος, ὁ, vel ἡ, avis ales: dicitur quasi ὄρις, παρὰ τὸ ὄρω, quid enim concitatus ave? [B. 459.]

*Ορνυμι, excito: ὤρνυντο, 3. plur. imperf. pass. ab ὄρω. Γ. 13.]

*Οστε, qui, idem quod ὅς, ὅστις. [O. 363.]

*Οτρίνω, incito, hortor; hinc ὀτρελέως, celeriter, more eorum qui incitati sunt; nisi malis, παρὰ τὸ τρέω, quod est φοβοῦμαι, et σπεύδω, timeo, et festino. [Γ. 260.]

*Οχεύς, ἑός, ὁ, retinaculum, fibula; ab ἔχω, habeo, teneo. [Γ. 372.]

*Οχθῆ, ης, ἡ, ripa; ἔχω, pro ἐξέχω, eo quod ripæ emineant, inde quoquē fossarum tumuli vocantur ὄχθαι, hinc ὄχθος, ου, ὁ, ut hymno in Apol. 17. Κύνθην ὄχθον, Cynthium collem. [Γ. 187.]

*Οχος, ου, ὁ, et εος, τὸ, currus; ab ἔχω, quod aliquando est idem quod ἐλαύνω, traho; hinc ὀχέω, fut. ἴσω, veho, porto; aliquando ὄχος, aquarum impetus, et idem quod ὀχετός, οὐ, ὁ, canalis; hinc ὀχετηγός, οὐ, ὁ, aquæ ductor, φ. 257. [Γ. 29.]

*Οψίγονος, ου, ὁ καὶ ἡ, serò natus, posterì; ab ὀψέ, serò, et γίνομαι. [Γ. 353.]

Π

Παῖς, παιδὺς, ὁ καὶ ἡ, puer, vel puella, servus, filius, et filia. [A. 20.]

Παλαιγενὴς, ἑός, ὁ καὶ ἡ, senex, annosus, vetula, olim genitus: à πάλαι, olim, et γίνομαι, nascor. [Γ. 386.]

Παλιόρρος, ου, ὁ καὶ ἡ, resiliens; à πάλιν, et ὄρω. [Γ. 33.]

Παμφανάω, undecunque appereo, totus luceo; est et παμφάνω, ε. 6. παμφανώσαν, ποῖτ. pro -ῶσαν à πᾶς, et φαίνω. [B. 458.]

Πάντοσε, undique, quoquoversum; à πᾶς, πᾶσα, πᾶν. [Γ. 347.]

Παρά, juxta, πρᾶρ. [A. 34.]

Παρά, apud, cum dat. [A. 26.]

Παραί, per ectasin, pro παρά. [Γ. 359.]

Παράκοιτις, ἴδος, ἡ, idem quod ἀκοιτις, δος, ἡ, uxor; ab κοίτη, ης, ἡ, cubile, concubitus, à κείμαι· παρακίτης, ου, ὁ, maritus, ζ. 439. παράκοιτις, δος, ἡ, concubina. [Γ. 53.]

Παρδάλες, fæm. ἐν, ἡ, pantherinus, παρδαλέην, scilicet, δορᾶν, pantherina pellis, quam gestubat Paris Alexander humeris; mos erat heroum pellem gestare (ut Coul. ex Scholiast. annotat) Argus pellem Tauri, Aestes Libystidos ὤρε, δς. à πάρδαλις, εως, ἡ, quod dicitur, quasi πέρδαλις, παρὰ τὸ πέρδασθαι, quidd saliat et inordinatè moveatur ingressu. [Γ. 17.]

Πάρως, Dor. pro Παρίδος, gen.: ex obliquis Barytonorum in ις, et υς, Dores literum δ auferunt. [Γ. 325.]

Πάτρα, ας, ἡ, patria. Ionicè πάτην, à πατήρ, ἑξος, contract. τρος, quod secundum grammaticos dictum est, quasi σπατήρ, à σπείρω, semino. Secundum Eustath, quod refertur ad Deum, dicitur quasi πάντα τηρῶν, omnia servans: quando ad homines, quasi παῖδας τηρῶν. [A. 30.]

Παχύς, εἶα, ὁ, crassus, densus: ab ἔπαγον, aorist. 2. verbi πήσσω, idem quod πήγνυμι, figo; crassa gravia sunt, et in loco suo quasi fixa manent. [Γ. 376.]

Πεδίον, ου, τὸ, campus, planities; à πέδιον, solum, terra; at πέδιον, ἰον, τὸ, parvum vinculum pro pedibus; à πέδη, ης, ἡ, vinculum parvum. [B. 465.]

Πείθω, f. σω, persuadeo; pres. pass. πείθομαι, persuadcor; in v. med. signif. persuadeo meipsum, i. e. obtempero: ἐπει-

θετο, 3. sing. imperf. ind. med. Est etiam credo in praeterito medio; hinc πειθῶ, ἡ, ut λητῶ, suada, persuasio, obedientia. [A. 33.]

Πεινάω, fut. άσω; esurio; à πείνα, ης, ἡ, fames. [Γ. 24.]

Πείραρ, idem cum πείρας, τος, τὸ, finis, terminus. [Σ. 501.]

Πέλεκυς, εος, ὁ, securis, gladius anceps: παρὰ τὸ πέλειν άνω, quod sit velox; hinc πελέκησεν, Odys. ε. 244. ποῖτ. geminato κ. ex πελεκάω, et πέλεκκον, ν. 612. manubrium bipennis. [Γ. 60.]

Πελώριος, ίου, ὁ καὶ ἡ, ingens, magnus, admirandus; à πέλωρ, ωρος, τὸ, monstrum: quod ita dicitur quasi πέλας ὄρου, prope accedens ad magnitudinem montis. [Γ. 166.]

Πέπνηγε, 3. sing. praet. med. verbi πήννημι, f. ξω, compingo, infigo. [Γ. 135.]

Πέποσθε, syncop. pro πεπόνησθε, praet. pass. à πονέω, vel potius pro πεπόνηατε, praet. med. verbi πάσχω, patior; pleonasm. inserto σ. [Γ. 99.]

Πεπρωμένος, η, ον, fatalis, fato destinatus; à πρῶω, finio, destino; per syncop. pro περσάτω, idem; à πέρας, τος, τὸ, finis. [Γ. 309.]

Πετηνός, ἡ, ὄν, volatilis; à πέτομαι, pro πετεινός; nam ποῖτε εἰ in duplex εε mutant, quorum unum in η vertunt. [B. 459.]

Πῶ, qui? quonam modo? quā? quā ratione? [Γ. 400.]

Πηγεσίμαλλος, ου, ὁ καὶ ἡ, villosus, vel habens vellus nigrum, vel album: à πηρός, ἡ, ὄν, compactus, albus, niger, et μαλλός, οὔ, ὁ, vellus; à μήλον, ου, τὸ, ovīs. [Γ. 197.]

Πημαίνω, fut. πημανώ, aor. 1. ἐπήμανα, Att. ἐπήμανα, noceo, lædo, pecco; à πῆμα, ατος, τὸ, damnam. [Γ. 299.]

Πῆος, pro παός, οὔ, ὁ, Ionic. affinis, à πᾶω, possideo; quem scilicet per affinitatem possidemus; οἱ φίλοι, ait Eustath. dicuntur, qui genere non attingunt; πνεί autem, qui nuptiis affines et domestici facti sunt. [Γ. 163.]

Πῶν, ονος, ὁ καὶ ἡ, pinguis, dicitur etiam de rebus inanimatis, ut Iliad. β. 549. ἐν πίονι κῆρ, opimo, opulento templo. Compar. πῖότερος, superl. πῖότατος. [A. 40.]

Πλεκτός, ἡ, ὄν, plexus, textus, contextus; à πλέκω, plecto. [Σ. 568.]

Πληθὺς, ὅος, ἡ, multitudo, ut hic; aliquando plebs, vulgus; πλῆθος, εος, τὸ, idem: à πλέω, εα, ον, plenus. [B. 143.]

Πληιάδες, septem stellæ inter os Tauri, et caudam Arietis, primum navigationis

tempus ostendentes; à πλέω, navigo. [Σ. 486.]

Πνέοντες, ποῖτ. pro πνέοντες, nom. plur. part. praes. verbi πνέω. [Γ. 8.]

Πνεύμι, à πνέω, spiro; πνύμαι, sapio: hinc πεπνυμένος, η, ον, sapiens. [Γ. 148.]

Ποικίλος, η, ον, varius, versicolor, à πύκα, sapienter, et λίαν, valde: quasi πυκαλίος. [Γ. 337.]

Πόλις, πόλεως, ἡ, urbs: interdum pro ipsâ urbe muris cinctâ, interdum pro civibus; à πολέω, versor, quod in eâ versentur homines: vel à πολλός, quod ex multis constet. [A. 19.]

Πολυβότειρος, εἶρα, εον, epitheton terræ, quasi multum pascens; à βίω, pascio; πολυβοτείρη, pro σουλυβοτείρη, ποῖτ. addito υ, vel Ionicè mutato α in η. [Γ. 89.]

Πολυδαίδαλος, ου, ὁ καὶ ἡ, affabrè factus, multo artificio elaboratus; à πολλός, et δαίδαλος, pro δαιδάλεος, affabrè factus, artificiosus; à Δαίδαλος, illo peritissimo artifice Cretensi, à δαίω, scio. [Γ. 558.]

Πολύκεστος, ου, ὁ καὶ ἡ, multum acu pictus, et ornatus; à πολὺ, et κεστός, οὔ, ὁ, acu pictus; κεστὸν ἱμάντα, acu pictum cingulum; à κεντέω, pungo. [Γ. 371.]

Πολύφλοισβος, ου, ὁ καὶ ἡ, multum strepitum faciens; à πολλός, et φλοῖσβος, ου, ὁ, strepor maris, ob onomatopœiam; οἷο Ionicè pro ου. [A. 34.]

Πορσύνω, ορνο, paro; πορσυνέουσα, Ion. pro πορσυνούσα, fut. part. f. à πόρος, quod est à πείρω. [Γ. 411.]

Πόσις, ίός, ὁ, maritus. [Γ. 163.]

Ποτιδέρκομαι, pro πορσδέρκομαι, Ionice, adspicio, suspicio. [Π. 10.]

Πρίαμος, ου, ὁ, Priamus, rex Trojanus, pater Paridis, à πρίαμαι, redimo. [A. 19.]

Πρίν, prius, priusquam, adv. [A. 29.]

Προίει, contract. ex προίει, Att. pro προῖν, 3. singul. imperf. verbi προῖνμι, præmitto. [Γ. 118.]

Προκαλίζω, provooco; προκαλίζετο, 3. sing. imperf. Ion. à καλέω. [Γ. 19.]

Προμαχίζω, in primâ acie pugno; ex πρό, et μάχομαι. [Γ. 16.]

Πρόμος, ου, ὁ καὶ ἡ, pro πρόμαχος, propugnator, antesignanus; à μάχομαι. [Γ. 44.]

Προπρηνής, εος, ὁ καὶ ἡ, præceps, pronus; à πρό, et πρηνής, εος, ὁ καὶ ἡ, idem, quod dicitur παρὰ τὸ πρό γενευκέναι, in anteriùs labi. [Γ. 218.]

Πρόσω, poetice pro πρόσω, adv. ante, in anteriorem partem, protinus. [Π. 265.]

Προτέρω, longiùs, alteriùs; à τῷ. [Γ. 400.]

Προτὶ, pro πρὸς, Doricè. [Γ. 116.]

Προϋτυψαν, Att. pro προέτυψαν, priùs laccesbant. [N. 135.]

Προφέξω, afferō, profero, propono. Προφέρει pro προφέρει Ionice (ut aiunt) et per poeticam paragonem. [I. 323.]

Προφέρω, exprobro, objicio, crimini objicio, híc. [Γ. 64.]

Πρωτότοκος ου, ή, primipara, quæ primùm peperit; πρωτότοκος, ου, ό και ή, primogenitus, qui primo partu editus fuit; ex παῖτος, et τίκτω, pario. [P. 5.]

Πτερυγεςσι, alis, dat. plur. Ion. pro πτέρυξι, à πτέρυξ, υγις, ή. [B. 462.]

Πυγμαῖος, ου, ό, Pygmæus; à πυγμή, ής, ή, pugnus; item mensura continens spatium quod est à cubito ad digitos clausos; quia Pygmæi populi non excedebant istam mensuram staturá suá. [Γ. 6.]

Πυκνός, idem quod πυκνός, ή, όν, densus, prudens. [Γ. 202.]

Πύξ, adverb. cum pugno; πυξ αγαθός, pugillatu strenuus; vel, à πίτσω, complico; vel πύκα, dense; contracta manus quasi densatur in pugnam. [Γ. 237.]

Πύργος, ου, ό, turris; item ordo militaris; formá quadrangulá dispositus in modum turris, viros 660 continens; à πῦρ, εός, τό, et ἔργον, ου, τό, quia fulmini et igni obnoxia sunt; vel, quia ob acuminatas formas sunt flammæ similes. [Γ. 153.]

Πῦ, εος, τό, à grex; à πᾶν, possideo. [Γ. 198.]

P

Πέθρον, ου, τό, fluentem; à πέω, fluo; pro quo aliquando πέτθρον. [B. 461.]

Πεία, facilè, poet. pro πέα· à πέω, quasi fluenter; hinc πῆδιος, ία, ου, facilis, et syncope. et metalepsi, πᾶδιος, ία, ου. [B. 475.]

Πίσσω, híc, vehementer ferio, pulso. [Σ. 571.]

Ποδανός, ή, όν, rapidus; à πέω· hinc Rhodanus fluvius in Galliá: propter rapiditatem et velocitatem motús. [Σ. 576.]

Ποή, ής, ή, silentium; πόαν, Æol. pro ποῶν, gen. plur.; à πέω. [Γ. 5.]

Σ

Σάκος, εος, τό, scutum; à σάττω, f. ξω, onero, farcio. [Γ. 333.]

Σάος, ου, salvus: comparat. σάύτερος, pro positivo, Atticè. Alii per Dialysin factum dicunt, ex σῶς idem. Alii σῶς, ex σάος, contractum affirmant, à σός, salvus. [A. 32.]

Σεῖο, Ion. pro σου, tui, à σύ. [Γ. 137.]

Σεύατο, properabat, 3. sing. aor. 1. med. ab ἔσεν, à σεύω. [Z. 505.]

Σεύω, fut. σω, concito, aliquando prosequor; σέωνται, 3. pl. pres. subj. [Γ. 26.]

Σιγή, ής, ή, silentium; à σιγάω, sileo; in dativo adverbialiter, ut híc, ἴσαν σιγῇ, tacitè ibant. [Γ. 8.]

Σκαίρω, tripudio, salio. [Σ. 573.]

Σκύμνος, ου, ό, catulus leonis: item catulus in genere; à σκυζάω, catalio; à κύων, canis, ό και ή, canis. [Σ. 219.]

Σμινθεύς, έως, ό, dictus Apollo à Cretensibus, qui oraculi monitu sedes fixerunt in Troade, ubi γηγευῖς, terra geniti, non gigantes, sed mures reperti, qui lingua Cretensium σμίνθοι dicuntur. Vel quia Sminthum urbem cum mures infestabant, audiit supplicantium civium preces Apollo, et animalia infesta confecit, cujus memores beneficii templum et simulachrum Apollini Smintheo posuerunt, et figuram muris ad statuæ pedes expressam, Coul. [A. 39.]

Σοῖσι, Ion. pro σοῖς· à σός, tuus. [A. 42.]

Σταθμός, ου, ό, stabulum, tugurium; ex ἴστημι, statuo; στάθμη, ης, ή, amussis. [B. 470.]

Στάσκειν, poet. et Ion. pro ἴσκει, 3. sing. aor. 2. verbi ἴστημι. [Γ. 217.]

Στατός, ή, όν, stans, qui diu stat; στατός ἵππος, equus qui in stabulo continetur, ut híc, et o. 263. hinc σταταῖζομαι, sto. [Z. 506.]

Στεροσπηγέτης, ου, ό, qui fulgur suscitât, Jovis epithet. à στεροπή, ής, ή, et ἀγέω, στεροσπηγέται, Bæot. nomin. [Π. 298.]

Στεύται, pro στεύεται, ut στεύτω, β. 596. [Γ. 84.]

Στεφάνη, ης, ή, aliquando dicitur cacumen montis, ut híc. [N. 138.]

Στήτην, steterunt, Ion. pro ἰστήτην, 3. dual. aor. 2. verbi ἴστημι. [Γ. 344.]

Στιβαρός, à, ου, densus, solidus, robustus: à στιβαίω, calco, quia quod calcatur, condensatur. [Γ. 333.]

Στίλβω, f. φω, splendo, fulgeo. [Γ. 392.]

Στόμαχος, ου, ό, stomachus, guttur; à στόμα, τος, τό, et χίω, fundo; quòd os cibum transfundat ad intestina; vel à στόμα, et ἄγχω, quòd os constringatur ad fauces. [Γ. 292.]

Στρατάομαι, exercitum colloco, castra pono; à στρατός, οὐ, ὁ, exercitus; -όντο, Ion. et poet. pro -όντο, 3. pl. imperf. [Γ. 187.]

Σχεδὸν, prope; hinc σχεδόν, idem, π. 800. [Γ. 15.]

Σῶμα, αὐτός, τὸ, corpus: quasi δῶμα τῆς ψυχῆς, domus animæ; vel quasi σώαιμα, à σῶν αἶμα. [Γ. 23.]

Τ

Τάλαρος, ἄρον, ὁ, qualus, vas, quo ad lanificia utantur; item, ad cibaria, et alia hujusmodi gerenda; à τάλαν. [Σ. 568.]

Τανύπεπλος, ου, ὁ καὶ ἦ, longum habens peplum; à τανύω, extendo, et πέπλος, ου, ὁ, vestis muliebris cæteris vestibus superinjici solita; habebant etiam viri suos πέπλους, Il. ω. 229. Priamus è suis Φωριανοῖς δώδεκα περικαλλέας ἔξελε πέπλους, ex arculis duodecim perpulchros exemit peplos; stragulum: significat etiam vela, quibus currus et defunctorum cadavera integantur, Iliad. ε. 104. ἐν μεγάρουσι Λυκάονος ἔνδεκα δίφροι καλοὶ, πρωτοπαγεῖς, νεοτευχέες, ἀμφὶ δὲ πέπλοι πίπτανται: in ædibus Lycaonis undecim currus sunt pulchri, nunc primum compacti, recens facti, circum verò stragula expansa sunt. [Γ. 228.]

Τάυρος, ου, ὁ, taurus; ἀπὸ τοῦ τείνειν τὴν οὐρὰν, ab extendendo caudam (ut aliqui volunt.) [Α. 41.]

Ab inusitato τέθνημι, usurpantur præsens imperat. τέθναθι, χ. 365. et optat. τεθναίνω, ut hic infin. τεθνάναι, pro quo τεθνάμην, Doric. ο. 497. et τεθνάμηναι, ω. 225. et in præf. τεθνεώτας, ζ. 71. per syncor. pro τεθνεωτάς, et τεθνεῶτι, Odys. τ. 331. Bæot. pro τεθνηκῶτι, pro quo etiam τεθνηότα, ρ. 401. et τεθνάσι, η. 328. per synaresin, ex τεθνάασι, à τέθνηκα. Vid. ζ. 466. à θνήσκω, morior. [Γ. 102.]

Τείρεα, τὰ, astra; à τείρω per antiphrasin, quia cursu non fatigantur. [Σ. 485.]

Τέκε, pro ἔτεκε, αορ. 2. à τίκτω, pario: ab inusit. τέκω. [Α. 36.]

Τέλλω, mando: à στέλλω, auferendo σ per aphæresin; sejungitur à præpositione ἐπὶ, metri gratia, per tmesin, quæ apud Homerum est maximè frequens; ἐπέτελλε, 3. sing. imperf. ind. [Α. 25.]

Τένεδος, ου, et Ion. οῖα, ἡ, Tenedos, insula. [Α. 38.]

Τέρην, ρεῖνα, εν, tener, mollis: à τείρω, vexo, affligo, tero. [Γ. 142.]

Τέτατο, plusquamperf. pass. verbi τείνω, perf. τέτανα, russ. τέταμαι: sed τετάσθην, δ. 556. à τάζω, idem, unde et τεταγών. [Γ. 372.]

Τέττιξ, γος, ὁ, cicada, per Onomatopœiam, eleganter poeta senes cicadis comparat, quia utrique sint ἀναιμοὶ et ἄλαιοι, loquaces et sicci; τεττίγεσσι, dat. pl. pro τέττιξι. [Γ. 151.]

Τέτυκται, pro τέτευκται: à τεύχω, fabricor. [Γ. 101.]

Τήκω, f. ξω, liquefacio, mollio; item, macero, contabesco; hinc τηκέων στυγερῇ, tabe horrendâ, Odys. λ. 200. τέτηκα, perf. med. [Γ. 176.]

Τηλεθάσσα, valde virescens, seu germians, luxurians, Bæot. pro τηλεθῶσα: à τηλεθάω, germino, pullulo, viresco, quod à θηλέω, hoc verò à θάλλω, idem; pro eodem etiam dicitur τηλέθω apud poetas; sed non apud Homerum. metaph. χ. 423. παῖδας τηλεθάοντα, pueros, vel filios florentes, et ψ. 142. χαίτην τηλεθώσαν, comam florescentem. [Ζ. 148.]

Τηλόθι, procul: regit genit. à τῆλε, procul. [Α. 30.]

Τηλύγετος, ἐτι, εἶον, et τηλυγέντης, ου, ὁ, per syncor. pro τηλυγενέτης, in senectute genitus, natu minimus, absente patre genitus, unicus, ut hic; à τέλε, procul, et γίνομαι. [Γ. 175.]

Τινάσσω, f. ξω, concutio, agito, vibro. [Γ. 385.]

Τίνυμαι, panio, ulciscor; τινύω, et τίνυμι, τίνω, reddo, pendo; solvo: τίνυσθον, 2. dual. præf. à τίω, honoro, solvo. [Γ. 279.]

Τίπτει, quidnam, cur, quamobrem, per sync. pro τίποτε. [Π. 7.]

Τιτύσκομαι, collineo, intensissimè dirigo; à τιταίνω, tendo. Vid. θ. 41. [Γ. 80.]

Τίω, f. σω, pendo, luo, ulciscor, honoro; τίσεια, αορ. 1. Æol. opt. pro τίταιμι. [Α. 42.]

Τοί, Dor. pro σοί. [Α. 28.]

Τοκεὺς, έως, ἡ, parens; à τίκτω, pario; τοκήων, Ionicè pro τοκέων. [Γ. 140.]

Τόν, pro ὅν, quem. [Α. 36.]

Τοῦνομα, pro τὸ ὄνομα. [Γ. 235.]

Τραπεύομεν, verlamus, Ion. et poet. pro τραπέωμεν, 1. pl. α. 2. subj. pass. verbi τρέπω. [Γ. 441.]

Τρητός, ἡ, ὄν, perforatus; ἢ τιτράω, perforo, fut. τρήσω ἢ τέρω, idem τιτράινω. [Γ. 448.]

Τρίσολος, ὅλος, ὁ καὶ ἡ, ter aratus; ἢ πόλος, ου, terra fissa, vel versa aratro: hoc autem ἢ πολέω, verto, verso, aro aliquando. [Σ. 542.]

Τρόμος, ου, ὅ, tremor; ἢ τρέμω. [Γ. 34.]

Τρυγῶν, cereales fructus, peculiariter uvas colligo; ἢ τρύγη, ης, ἡ, triticum, cereales fructus, et quilibet fructus; aliquando vindemia; τρυγῶν, pro τρυγῶναι, ποίτ. [Σ. 566.]

Τρυφάλεια, ας, ἡ, galea tres conos habens; ἢ τρεῖς, et φάλος, ου, ὅ, galea: υ pro ι. [Γ. 372.]

Τῶς, ὥς, tantum, quantum. [Γ. 415.]

Υ

Υάδες, stellæ quædam in capite Tauri, quæ quoties oriuntur vel occidunt, pluvias concitant; ab ὕω, pluo. [Σ. 486.]

Υλακτέω, fut. ἥσω, latro; ab ὑλάω, idem, metaph. Odys. υ. 13. κραδίη δέ οἱ ἔνδον ὑλάκτει, cor intus ei latrabat, id est, palpitabat. [Σ. 586.]

Υλη, ῆς, ἡ, materia, peculiariter ligna; sæpe etiam sylva; hinc ὑλκίς, εσσα, εν, arboribus opacus, et ὑλοτόμος, ου, ὅ, lignator. [B. 455.]

Υμέναιος, ου, ὅ, hymenæus, nuptiale carmen; ab ὕμνῳ, aliquando idem; dicitur quasi ὁμῶν ναιέιν, quod vir et femina animâ et habitatione conjungantur. [Σ. 491.]

Υπερβαίσα, ας, ἡ, pro ὑπέρβασις, εως, ἡ, transgressio, delictum; ἢ βαίνω. [Γ. 107.]

Υπερφιάλος, ου, ὁ καὶ, ἡ, infidus, fœdifragus, qui pertransit jusjurandum, quod per phialas factum est; ἢ φιάλα, ης, ἡ, phiala, vas ex quâ liba fundebantur, et ὑπὲρ, supra; significat etiam ὑπερφιάλος (inquit Coul.) vinosus. Procos enim vocat poeta ὑπερφιάλους, qui cyathos plures et capaciores exhauriebant, Odys. α. 134. μὴ ξείνος ἀνιθῆς ὀρθμαγδῶ, δέπνῳ ἀδῶσειν, ὑπερφιάλοισι μετελθῶν, ne hospes, offensus strepitu in convivio, turbaretur cum vinosi congressus. Sunt qui exponunt, superbis; in quâ significatione legitur, Odys. δ. 503. εἰ μὴ ὑπερφιάλον ἔπος ἔκβαλε, nisi superbum dictum protulisset, Od. ι. 106. vocat Cyclopas ὑπερφιάλους, id est, homines magnæ staturæ, ductâ metaphorâ ἢ poculis capacibus;

hinc adverb. ὑπερφιάλως, Iliad. ν. 293. [Γ. 106.]

Υπὸ—ἔλλαβε per tmesin pro ὑπέλαβε, λ duplicatâ metri causâ. [Γ. 34.]

Υπορίζων, ονος, ὁ καὶ ἡ, compar. aliquantum minor; ab ὑλίζων, ονος, ὁ καὶ ἡ, parvus; ab ὑλίγος, idem. [Σ. 519.]

Υστερον, post, posthac: ab ὕσπερος, posterior, quasi ὑπότερος, ab ὑπό. [A. 27.]

Υφαίνω, texo, ordior; item ὑφών unde ὑφαντός, ἡ, ὄν, textus, Odys. ν. 136. ἐσθῆτα ὑφαντῖν, vestem textilem, et ὑφασμα, τὸς, τὸ, tela, Odys. γ. 274. Metaphoricè dicitur, μύθους καὶ μῦδα ὑφανον, verba et consilia texebant, γ. 212. et δῶλον ὑφανει, dolum texebat, ζ. 187. id est, struebat. [Γ. 125.]

Υψόροφος, ου, ὁ καὶ ἡ, altum tectum habens: ab ὕψος, εος, τὸ, altitudo, et ἐξέφω, tego. [Γ. 423.]

Φ

Φαινός, ἡ, ὄν, lucidus; ἢ φαίνω, luceo, ἢ φάω. [Γ. 247.]

Φαλαγγιδόν, adv. per phalanges, turmatim, catervatim, ordine juncto. [O. 360.]

Φάλος, ου, ὁ, cum accentu in penultimâ, conus, apex galeæ: idem quod λίφος, ου, ὅ, sed φαλός, cum accentu in ultimâ, splendidus; item, petra eminens in mari. [Γ. 362.]

Φημί, dico; aliquando censeo, puto, Il. β. 37. φῆ γὰρ ὄγ' αἰρήσειν, putavit se capturum. Med. φάμαι est inusitatum, sed format ex se imperf. et ind. 2. ἐφάμην, ἂ φάω, idem. [A. 35.]

Φιλέσκε, diligebat, imperf. 3. sing. Ion. ἂ φιλέω. [Γ. 388.]

Φιλέω, φ. ἥσω, hic, amicè tracto. [Γ. 207.]

Φιλομειδής, εός, ὁ καὶ ἡ, geminato μ, metri causâ, amans risus; ἢ μειδῶν, fut. ἥσω, leniter rideo; at φιλομέδουσα, η. 10. amans imperii, ἢ μέδομαι, regno. [Γ. 424.]

Φίλος, η, εν, clarus. Compar. φίλτερος, superl. φίλτατος pro φιλότερος, φιλάτατος, ἢ φιλέω, diligo, osculor, quod ἢ πίνω, bibo, quia convivia conciliant amorem, ut sit quasi φίλος. [A. 20.]

Φλέγω, incendo, inflammo: hinc φλεγέθω, idem, et φλεγεθῶν, infernus, ardens fluvius; επιφλέγει, 3. sing. præf. ind. [B. 455.]

Φυσίζοος, ου, ὁ καὶ ἡ, ad victum generans necessaria, epitheton terræ, ἢ φύω, nascor, et ζάω vel quasi φύουσα ζάα, gignens animalia. [Γ. 242.]

φύω, *f. ύσω*, effero, gigno, pario, produco, edo, profero, φύλλα ἔλη τῆλεθόωσα φύει, *sylva virescens folia gignit, protrudit, pululat frondibus s. repullescit.* [Z. 148.]

X

Χάζω, *fut. σω*, recedo, retrocedo, devito; item capax sum: ἐχάζετο, 3. sing. imperf. med. [Γ. 32.]

Χαλκήρης, εὖς, ὁ καὶ ἦ, æneus, ære conglutinat, ex ære factus, aptatus: ἃ χαλκός, οὔ, ἦ, æs, et ἄρω, apto. [Γ. 316.]

Χαμάζει, et χαμάδις, humi; ἃ χαμαί, humi, in terrā; quasi χθαμαί, ἃ χθών, οὖς, ἦ, terra: vel ἃ χῶ, fundo, quasi fusē et abjectē in terram. Γ. 29.]

Χαρίεις, ἔσσα, εν, gratosus, venustus: χαρίεντ' pro χαρίεντα, accus. sing. m. ἃ χάρις, ιτος, ἦ, gratia, benevolentia; hinc χαρίζομαι, *f. σομαι*, gratificor, obsequor, beneficium confero. [A. 39.]

Χάρμα, ατος, τὸ, gaudium; ἃ χαίρω. [Γ. 51.]

Χειμάρρος, ου, ὁ, ἦ, vorticosus, rapido decursu fluens. [N. 138.]

Χῆν, ννός, ὁ, vel ἦ, anser; ita dictus, quod hiscat, et perpetuū edat; ἃπὸ τοῦ χαίνειν, et χανδὸν ἐσθλὲιν vel παρὰ τὸ ἦχῃ, sonus, est etiam animal clangens. [B. 460.]

Χορός, οὔ, ὁ, tripudium, saltatio, chorea; tam de actione saltandi, quā de saltantium multitudine. In tragædiis, comædiis, et satyris peculiariter dicebatur χορός, multitudo, quæ saltabat et canebat inter actus; dicitur quasi χαρός, ἃ χαίρω, gaudeo; vel, χερὰ, ἄς, ἦ, gaudium. [Γ. 394.]

Χερίσμη, auxilio, scil. ᾗ, sit; dat. sing.

ἃ χερισμέω, *f. ἦσω*, adjuvo, dictum quasi χερισιμέω, ἃ χερίσμιος, utilis, quod ἃ χερίσμαι, utor. [A. 28.]

Χεῶς, οὖς, ὁ, cutis, propriè, ἃ χρός, ου, ὁ, idem; quod ἃ χροα, color, Ion. χροία· aliquando superficies, in quā color est; peculiariter corpus, seu cutis hominis. [Δ. 130.]

Ω

᾽Ωκέα, pro ὠκεία, *fæm.* ab ὠκός, εἶα, ὃ, celer. [Γ. 129.]

᾽Ωρα, ας, ἦ, Ionic. ὥρη, tempus generale, el certum: ut hora, dies: item, ver, æstas; unde ὥραι, deæ, quæ quatuor anni temporibus præsumt, dicuntur. [B. 469. Z. 148.]

᾽Ωρορα, præf. med. verbi ὤρω, per metathesin pro ὤρωρα· ὤρωρα verò Atticè pro ὤρα· ὤρωρα autem significat passivè, ut Il. β. 797. πόλεμος δ' ἀλίσστος ὤρωρεν, bellum inevitabile ortum, vel excitatum est: et in plusq. perf. 810. πολλὸς δ' ὀρυμαγδὸς ὤρώρει, multasque tumultus coortus est; dicitur et ὤρώρει, Iliad. σ. 497. ἐνθα δὲ νεῖκος ᾽Ωρώρει, illic verò contentio orta erat; ὤρωρα activè plerumque, ut hic, aliquando et passivè, ut Il. γ. 78. μαίμασσιν, καὶ μοι μένος ὤρωρε, impetu magno feruntur, et mihi robur movetur. [B. 146.]

᾽Ως, adverb. pro οὕτως, sic. Vide Metaphrasin. [Z. 149.]

᾽Ωσείτε, idem, quod ὠσεῖ, veluti, quasi, tanquam, perinde ac. [N. 492.]

᾽Ωσε, ut; ab ὠς, ut, et κε expletivum. [A. 32.]

᾽Ωχρος, ου, ὁ, pallor: quasi ἄχρους; ab a priv. et χροα, color; hinc ὠχρός, εἶα, εἶν, pallidus, Batrach. 80. et ὠχρέω, Odys. λ. 528. palleo. [Γ. 35.]

FINIS.

ERRATA.

- P. 10. Ως των εθνεα] lege 'Ως
 'Υσμινηδ' 'ιεναι] lege ιεναι
 14. δ' αρ' υπεργαγη] lege υπεργαγη
 18. εικε λοχησαι.] lege λοχησαι,
 22. ταχεας κυνες] lege κυνας
- P. 6. (1Α. Γ. 33.) Ως δ'] lege 'Ως
 17. ω προσφιλεστατη] lege ω
 20. (in notis) Ουτοι μοι] lege Ουτι
 22. οχδας Σαγγαριοις.] lege Σαγγαριοις.

Tum in p. 59. pro ωπ ρεσβυτα, repone ω πρεσβυτα,



